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June 26, 1937

The Living Church



THE BISHOP OF MID-JAPAN

Bishop Sasaki is to head the Japanese delegation to the World Conference on Faith and Order, which meets in Edinburgh August 3d to 18th.

(See page 820)

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CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Totalitarian vs. Totalitarian

TO THE EDITOR: Fr. Pittenger's article on Pope Pius XI in your issue of June 12th gives a high tribute to the character of the Pope and a discriminating criticism against the Pope's unqualified condemnation of Socialism and Communism. But notwithstanding the universal odium justly incurred by the present German government under the Hitler régime, I submit that Fr. Pittenger is neither just nor discriminating in dealing with the conflict between it and the Pope.

On this point, Fr. Pittenger says: "The whole world read with joy his (the Pope's) magnificent encyclical on the German Church situation, issued this very spring, in which he stated clearly and firmly the rights of God and His Church as over against the usurpation of those rights by the German government."

The encyclical opposed the claims of a totalitarian Church against those of a totalitarian State, for a Church or a State is totalitarian that denies religious liberty and the freedom of the conscience. Germany is a totalitarian State; the Roman Catholic Church is a totalitarian Church; each denies the freedom of the conscience and religious liberty as natural or divine rights.

When two such institutions assert their powers in any country a disastrous collision is inevitable and is greatly accelerated when either institution calls the other to account for the sin of which both are equally guilty.

Herr Hitler denies the right to freedom of conscience to German citizens in favor of the State; the Roman Catholic Church denies it to them in favor of the Church. The faith of the Church set forth in the decrees of the Vatican Council of 1870 declares that by the appointment of Almighty God and under the penalty of the loss of salvation, Roman Catholics are bound by their duty of subordination and true obedience to submit to the Roman Pontiff in matters which belong to morals. The problems of the German State are all matters belonging to morals, *e.g.*, freedom of conscience, religious liberty, education of youth, etc. Is not that the suppression of freedom of conscience in Herr Hitler's German Catholic citizens long before Herr Hitler takes a hand?

Again Herr Hitler denies religious liberty to all the Churches of Germany, but the Roman Catholic Church denies religious liberty to all the Churches of Germany except itself. The same Vatican Council declared, "By the appointment of our Lord the Roman Church possesses a sovereignty of inherent power over all other Churches."

As is well known, Pope Pius XI has very recently declared these dogmatic declarations to be as necessary to be believed by Roman Catholics as the very Incarnation of Jesus Christ.

The totalitarian Church cannot justly rebuke the totalitarian State.

In the late concordat with Mussolini, Pope Pius XI demanded and obtained a provision that Roman Catholic doctrine should be declared the foundation and capstone of public school education in Italy, and that religious instruction in the public schools should be developed on a program agreeable to the Pope, and that no textbooks should be used except those approved by the Vatican.

In our own country, Cardinal Hayes endorses Dr. Ryan's treatise, teaching that the "sects" have no religious rights in the Roman Catholic State and only such privileges as the Roman Catholic majority out of expediency will permit. Is not that totalitarianism?

Only the other day the Pope in sequence to Mussolini's rape of Ethiopia appropriated the field of religious education there to the Roman Catholic Church, and expelled the non-Catholic missions.

Hitler deprives parents of all freedom in the education of their children. The Pope by canons 1372-1375 and 2319 of the Canon Law declares that the children of Roman Catholics shall be taught nothing contrary to the Roman faith and that under penalty of the parents' excommunication, their children shall not attend non-Catholic or mixed schools except as the Pope may consent.

Bishop Guertin in New Hampshire threatens his people with excommunication if they send their children to non-Catholic schools.

Hitler says the State has the supreme right in education. Pope Pius XI says that education belongs preëminently to the Roman Catholic Church, that she is independent both in the origin and in the exercise of her mission as educator, not merely in regard to religious instruction but in regard to every other branch of learning so far as morals are concerned, that there is no power on earth that may lawfully oppose her or stand in her way, and that her mission to educate embraces every nation and all men whether within or without her membership.

It is indeed true that Hitler's execrable claims would and ought to arouse fierce conflict in any civilized political community but opposition to such claims by citizens in the exercise of a free conscience is tolerable; opposition by citizens whose consciences in the very civic issues involved, are in subordination to obedience to the Vatican, under the penalty of the law of salvation, is intolerable.

In the first instance the great laws of political life—freedom of conscience and religious liberty—are operative. In the second instance they are suppressed. The free State normally can and must meet the public opinion registered in the votes of her citizens, acting in freedom of conscience; the free State cannot normally meet it when that opinion is formed by and operated from the Vatican. National autonomy must rest on freedom of conscience and religious liberty. When those are surrendered to Hitler in Germany, to Mussolini in Italy, to the Third International in the Kremlin, or to the papacy in the Vatican, the disintegration of the normal political life of men has begun.

There are presented in the Reich now the conflicting claims of the papacy and of civil government to supremacy over the consciences of men. Protestantism, in the 16th century, successfully met the claims of both with its principle of the freedom of the conscience and of religious liberty. . . .

In view of these considerations the late encyclical on the German situation may clearly present the rights claimed by the papacy over the consciences of men and in relation to civil government. That they clearly present the true doctrine of Jesus Christ in respect to the same as Fr. Pittenger implies will be protested by a very large company of your subscribers.

CHARLES C. MARSHALL.

New York.

Trailer Accommodations

TO THE EDITOR: Are any visitors to the General Convention in Cincinnati next October planning to go by trailers? If so, will they kindly notify the Motor Corps Committee, 223 West Seventh street, Cincinnati, so that comfortable and pleasant accommodations can be provided for them?

(Mrs. H. S.) CHARLOTTE M. VAN BUREN,
Chairman, Motor Corps Committee.
Cincinnati.

The Visiting Pastor

TO THE EDITOR: There is a question which has puzzled me for many a long year—perhaps you or some of your readers can solve it for me and so ease my mind for all time. Just what has become of our "visiting pastor"? Years ago we looked forward to a visit from our rector, but nowadays unless there is death, the rector seldom enters our homes. How many times there are troublesome questions which arise, or some joy or sorrow, which it would be a great pleasure or blessing to discuss with our pastor; for is he not the shepherd of his flock and one to whom we should feel able to go in those times?

I have heard three of our rectors say they would not make any calls except upon request. I was a "parish visitor" for quite some years and know just how much the call from their pastor meant to the people. I know of one clergyman who affectionately said he considered his greatest asset was his visit to the homes of his people.

I have been a subscriber to THE LIVING CHURCH and enjoy its visit weekly almost as much as the visits of my rector in times gone by. (Mrs.) W. F. SILLECK.

Brooklyn, N. Y.

The Living Church

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EDITORIALS AND COMMENTS

The CIO and the President

AS INDUSTRIAL DISPUTES spread through eight states the situation begins to approach that of a small scale civil war in some areas. Capital and labor alike seem to be determined to fight out their warfare to the bitter end regardless of the rights or convenience of the public. Government, both state and federal, stands by helplessly or, worse, abandons justice to play politics at a time when impartial law enforcement is the need of the hour.

It is a sad picture. Granted that many of the strikers have just cause for complaint, particularly in the Ohio mills where they have been subjected to repressive treatment by certain employers, the measures to which they have resorted are not those that any lover of justice and fair play can endorse. In the steel and automobile strikes the case is less clear and the methods are equally reprehensible.

It is not the workers who are to blame for the present unhappy situation. For the most part they are but pawns in a game being played by professional labor leaders whose interest appears to be in their own power rather than in the rights of workers. These leaders have virtually seized the CIO labor unions, which showed promise of being the most effective forces for industrial democracy yet devised, and made of them an instrument of terrorism. Many of the workers, even the members of the striking unions, would doubtless rather go back to work than to continue the struggle while living on meager strike benefits or public relief but they simply do not dare to do so.

Most disquieting of all is the attitude of the federal government. In the past the United States government has assumed at least the pretense of impartiality and equal law enforcement. Now, however, the CIO is able to claim without rebuke that "four departments of the United States government are fighting on our side," and in at least two instances the CIO has been able to dictate whether or not the United States mail shall be delivered.

Moreover, in the face of all of these things President Roosevelt, when he broke his long silence, had nothing better to say than that he could not understand why if a steel company was willing to bargain collectively with a group of its workers it was not willing to sign a contract. The fact is that not only does the law not require the signing of a contract but the issues go much deeper than that and those who have signed contracts with CIO, notably General Motors and Chrysler, have found that their troubles have by no means ceased.

Has the President nothing to say about the maintenance of due process of law or the rights of the public in this struggle? Acts of violence have been frequent on both sides and in one instance industry in three cities and 192 smaller communities was virtually stopped and some 500,000 people affected by the seizure of Lansing, Mich., and the paralysis of the Saginaw valley power system.

In all of this far-flung struggle, the Wagner Labor Act, which was enacted to provide a means of settling just such disputes, seems to have been completely forgotten. That act provides for an orderly election under auspices of a supposedly impartial labor relations board, but employers cannot invoke the act and the CIO unions will not do so, preferring to gain their ends by more direct and forceful methods.

If John L. Lewis and his henchmen are endeavoring to promote class warfare with a policy of planned terrorism leading to a dictatorship of the proletariat, or rather of professional leaders of the proletariat, he is following a course that is both understandable and effective. Those who share that aim will naturally support his endeavors.

The rest of us, however, even though we are fully sympathetic with the interests of labor and the demands of the strikers, must part company here with the CIO labor leaders. We do not believe that the path to true industrial democracy and a better social order lies that way. And we cannot help viewing with apprehension the apparent political alliance between the men who seem to be leading labor in that direction and the President of the United States.

Prerequisites for Missions

IN THE THIRD article in our series on the Church's Mission, published in this issue, R. Keith Kane, one of the active younger laymen of the Church, reinforces emphatically what was so well presented last week by the Rev. William R. Moody. "Missionary work begins at home"—how

often those who do not believe in missions smugly use that phrase! And yet, as Fr. Moody and Mr. Kane both point out, how true it is. Missionary work does and should begin at home, but if it is truly missionary it cannot and will not stay there.

The missionary cause is not simply one phase of the Church's life. Christianity is in its very essence a missionary religion. If it were not it would not exist today. It was the missionary urge that caused the first Christians to spread the Gospel through the Roman Empire, that led to the conversion of Britain, of Germany, of Russia, of the Orient. It was missionary zeal that led to the planting of the Church with the earliest settlements in America and to her extension as the nation grew.

Missionary zeal is not something that can be confined to a few official representatives of the Church and still be expected to work. It must operate in the heart of every baptized Christian. As Mr. Kane points out, there are two essential prerequisites to the missionary cause—missionary education and personal evangelism. Unless every member of the Church knows about the missionary cause and has genuine missionary enthusiasm in his own heart, missions will continue to struggle along, whether in a period of prosperity or one of adversity.

Do you believe in missions? What are you doing about it in your own parish?

The Bishop of London

THE ANNOUNCEMENT of the impending retirement of the Bishop of London is of interest to American Churchmen as well as to members of the Church of England. Indeed, it is of interest throughout the Anglican world, because the Bishop traveled to many of the outposts of the Anglican communion and everywhere he brought inspiration, encouragement, and a new vision.

There have been literally hundreds of Bishops of London and some of them have been very great men. None of them, however, has had spiritual jurisdiction over as many souls—not even in the days when the Bishop of London had titular jurisdiction over all of the American colonies. None of his predecessors had to cope with the wide variety of problems that have faced Dr. Winnington Ingram as Bishop of a diocese including the greater part of one of the world's greatest commercial cities. Such problems as the disposition of city churches that have lost their congregations, the adjustment of the Church and nation to the conditions of the World War and the even greater postwar problems, the clearance of London's unsightly slums and the building of adequate housing facilities for workers—these and many other great tasks have been peculiarly the responsibility of the Bishop of London.

Dr. Winnington Ingram has not shirked his duty in regard to any of these problems. He has met them all with his genial, tolerant, yet firm manner and has guided both Church and State toward their solution. As his biographer, Charles Herbert, has pointed out, he has felt his mission to be that of "stirring men up" and has consistently been "one who refused to let things alone, who kicked over stones beneath which noisome things wriggled and crawled, and ruthlessly let in the light on dark corners." He has been a staunch defender of the Catholic faith. He has never shirked from duty because that duty was unpleasant but withal he has won the confidence and respect of Churchmen and non-Churchmen alike.

Arthur Foley Winnington Ingram has been a great Bishop of London, one of the greatest that has ever held that see. His career has covered the latter part of the reign of Queen Victoria, the reigns of George V and Edward VIII, and the beginning of that of George VI. He has amply earned his retirement; yet he will be keenly missed when he relinquishes the active leadership of the diocese that is perhaps the most important in the whole Anglican communion.

Honorary Canons

THE CHAPTER of Washington Cathedral has paid a notable honor to three distinguished leaders in the cause of Christian unity, the Rev. Dr. William Adams Brown, Dr. John R. Mott, and Dr. Douglas Freeman. All of these men amply deserve recognition for their untiring advocacy of a united Christendom, and their citation by the cathedral authorities, coming as it does on the eve of the two great World Conferences to be held at Oxford and at Edinburgh, is especially timely. We join with Bishop Freeman and his chapter in honoring these Protestant leaders.

At the same time we cannot refrain from saying that we think the form of the honor paid these men by Washington Cathedral is rather unfortunate and ill-advised. The term "canon" is used loosely in the American Church and has been given so many different meanings that it seems to have lost almost all meaning. Historically, a canon is a priest attached to the cathedral in a special relationship, involving certain responsibilities both in the conduct of the services, Eucharistic and otherwise, and in the preaching. So to designate a layman or a minister of a religious body not in communion with this Church, however distinguished that layman or clergyman may be, is to introduce an element of confusion and perhaps even of embarrassment; for the lay canon or the clerical one whose orders are those of another communion, can at best fulfil only half of the normal duties and privileges of the office to which he is appointed.

We do not know whether or not it would be possible for Washington Cathedral, with its broad and unique charter from Congress, to confer honorary degrees similar to the Lambeth degrees awarded by the Archbishop of Canterbury. But we feel that some such method as that would be a far better way to honor distinguished laymen and ministers of other communions than by conferring upon them a title that seems, in the eyes of the ordinary Churchmen, to invest them with a priestly character and a status as a clergyman of the Episcopal Church—a status which the recipients of the honor neither claim nor desire.

Pew Rent for a Hat

I HEARD a story recently about an old man who rented two sittings in a pew in a large (and so-called fashionable) church. One was for himself and one for his overcoat and hat, a "topper."

One Sunday morning, when he arrived late for the service, he was amazed to find one of his "sittings" occupied. There was a place for him but not for his hat. Some usher had blundered (?).

He was startled! stunned! but turned and, with nose in the air, walked out of the church. And he has never returned.

A few months later this great parish made all seats free. Pew renters made pledges covering the amount of their rents and substantial additions. Former renters found their accustomed places. All were welcomed. The personal pronoun "I" (and the hat) were replaced by the "we" of a great parish which opens its doors to everyone in cordial invitation. The old plan has passed, along with the old man and the hat. A. S. HIBBARD.

P. S. I never knew the old man. I do not know his name but I believe he will agree with me, if he will think about it, that, when he walked out, his hat was brushed the wrong way.

—*The "Diocese of Chicago."*

The Sign of Victory

By Howard R. Patch

Professor of English, Smith College

AS YOU WALK over the pleasant hillsides of Galilee, you sometimes feel very close to the Master. At Nazareth, looking down on the vale of Esdraelon, across perhaps to the village of Nain, it is easy to imagine the little group of eager listeners, and in the center, talking quietly to them, the Shepherd of the sheep.

At such times you may say sadly to yourself, how the Church has overlaid all this simple loveliness with the burden of an apparatus that conceals and distorts the message originally intended to ransom men! The transformation may be symbolized for you in the dark monuments built over the holy places here and in Judea, where controversy is still rife and the votive lamps smell of ecclesiasticism.

Reflections of this kind, however, involve a serious mistake. The lesson of these fields and those scarred monuments, I think, is not quite so easily interpreted. Surely religion is not simply a matter of the countryside and poetic feelings. The work of Christ was not limited to discourses, although these are important; more vital than any sermon thus delivered was the journey to Calvary and the Crucifixion.

Even the quarrels of the Churches at Jerusalem and Bethlehem have more significance than misunderstanding and hatred: each group longed to have sole right to offer marks of devotion so that they would be properly offered; the strife itself, however lamentable, is a tribute initially of love. The complexity of the apparatus of the Church is only a phase of the complexity of human nature and of life itself; it is intended to lead to an ultimate simplicity through the many to the One.

All through life there is apparently such a conflict of opposites. Is there anyone who does not find himself at some time or other bewildered by the plain contradictions that face us on every side? They have long been a source of irritation to people. There are conservatives and radicals, modernists and fundamentalists, egoists and altruists, perpetually at war, and until we join one party or another we are inclined to think that both sides have something to say for themselves. There is the need to cherish the good things of the world, and at the same time the need to destroy them if we are going to make room for the good things to come. Or we feel a duty to ourselves, a very real and inescapable duty, and then we are brought up against the necessity of neglecting that for a duty to our neighbor.

We find the liberal dashing back and forth from one camp to the other trying to reconcile differences, and then we discover that even he has to adopt a fairly dogmatic platform of his own if he really wants to get anywhere. There are people who defend principles, codes of law, commandments, standards, and guides; on the other hand, there are those who demand complete freedom, uncharted ways, skepticism all along the line, absence of preconception of any kind. What seems a principle to one group looks like a prejudice to another. One group says we must work toward unity, toward a synthesis; another says, "No, better fly off on a tangent if you will find new experience, new truth, life itself."

The problem goes deeper than mere questions of policy. These contrasts, or whatever they are, seem to be inherent in the fabric of life itself. For example, we know we should try to alleviate suffering; and yet we also know that suffering rightly taken may do people good. We know that we should try to relieve the poor, but we are also aware that people who are comfortably well off sometimes get a fatty degeneration of the soul. We believe that prayer will heal, and that God wants us to pray for the sick, but we also—to the consternation of the Christian Scientist—believe in developing the science of medicine and surgery. We work to preserve life and yet we applaud martyrdom. We seek to foster the growth of talents that are in ourselves, and yet we learn that the greatest fruition comes in forgetting ourselves and our ambitions. The world is full of natural and harmless pleasures which it would seem ungrateful not to enjoy; but we find by experience that asceticism is valuable at times. We are told to lose our lives that we may find them. We must fix our attention, indeed our hopes, on another world; and yet we must not become "otherworldly." Those who put their main concern in the joys of this world seem to get less and less pleasure out of them.

It is no answer to all this to say that these problems are individual, of a given person at a given moment. People find themselves faced with the attraction both ways at once, and the result is too often apparent in conduct and even in nerves. Nothing less than contradiction seems to be implicit in the universe. Is there anyone who has not cried out that the whole frame of things is disjointed?

I

MODERN psychologists have, of course, noted this conflict. In a metaphysical vein they probably think that it finally disproves the scholastic argument from design. Sometimes, however, they call it polarity. All through existence, they will say, we find two opposing poles, a positive and a negative, and between them is a wholesome tension beneficial to mankind. Of many things in life this view is doubtless quite sound. But I may suggest that sometimes tension represents strain, and that the conflicting demands of duty or desire may bring about that emotional crisis we call a nervous breakdown. Only by a resolution of the conflict can we find peace. But here again there may be conflict; for peace does not always mean health, and nervous well-being does not always mean spiritual well-being. Even with the great advance in modern psychology and in psychoanalysis, there are signs that nervously man is not so well off, by a great deal, as he was in centuries far less scientific.

Some writers have referred to these conflicts as resting on a paradoxical element in life. In Mr. Chesterton's brilliant book *Orthodoxy* there is a chapter on the paradoxes that face one in religious matters. But I submit that here and elsewhere what we find are occasionally downright contradictions. For instance it may seem our duty to our families to earn our daily bread; it may also seem our duty to ourselves or to God to develop a God-given talent or to follow a divine vocation at the expense of those dependent on us. One obligation of St. Francis was to honor his earthly father; another was quite the opposite—to rebuke his earthly father for the sake of his Father in heaven. A doctor may be tempted to relieve the sufferings of a man dying from cancer by giving him an overdose of morphine; but he has also a duty to obey the law against murder. The two claims do not run parallel, as is the

case with a paradox; one seems to cut across and nullify the other.

Much of the hardship normal people find in existence comes from this kind of frustration. Social duties crowd upon duties to one's own principles. The conservative seems an obstructionist to the radical; the radical seems a destroyer to the conservative. The everlasting yea is in conflict with the everlasting nay; the spirit that denies fights with the spirit that affirms. In desperation people try to solve the difficulty by going over to one camp or another, attempting to be wholeheartedly this or that—and then they discover that they have omitted there something they very much want. No one remains forever a complete conservative or a complete radical. The Communists actually keep some pretty old-fashioned ideas of family life; the Republican of yesterday may find himself voting the Socialist ticket because, as he says, "Things are pretty bad!" Dr. Paul Elmer More pointed out that extremes seldom embody the whole truth. How far all these conflicts are subjective merely and do not penetrate the "natural world," is a problem beyond the scope of this discussion. We can, however, urge that they are so commonly subjective, or so apparently universal among men, that they are in a sense quite objective.

II

A CONFLICT of this kind appears in the problem of personal and institutional religion. Some writers have analyzed this as the conflict between the religion of the spirit and the religion of authority. Certainly the two, the spirit and authority, seem often to be at odds. But it is hard to tell whether what writers mean by the spirit is the guidance of the Holy Spirit, or merely the reaching of the human spirit for truth. The first of these, I assume, is what is meant when we are told to follow the Spirit which bloweth where it listeth rather than to obey the mandates of the Church. This too, I infer, is the Spirit that is supposed to lead us to seek God in nature, in beautiful scenery, in a pleasant walk. The human spirit alone could hardly have much importance in such matters except as it receives help from the Holy Ghost. But we seem to find the Spirit, so called, at variance with the Church among those who chiefly reject authority. The Church may say that we must not be absent from Mass; and Christians who feel that they are not subject to ecclesiasticism but to the direct guidance of the Spirit will feel free to ignore commands of this kind as irrelevant to the religious life.

Here again we find the opposing claims of duty. We can only get a solution by examining what the nature of the contradiction is. The question here, I suggest, is whether personal religion is really the religion of the Spirit; for if it is, it should not conflict with the religion of authority. For that, if it has any reality at all, is also in part the religion of the Spirit. And I do not think we have to ask whether through the centuries the Church has justified her claim to this guidance. However much sinners have marred her achievement, her glory is a triumph to those who are faithful to her and a source of rage to her enemies. The real question is whether men who cultivate religion another way show equal sanctity.

Personal religion, in the common sense, would hold that man is guided by an inner light; that he is fed spiritually by inner sources of nourishment; that he may properly dictate his own morality, his own rule of life. So we find the Quakers abandoning the sacraments and turning to the inspiration offered by quiet informal meetings. So we find the Puritan meeting-houses stripped of everything that might furnish external simulus to devotion. All must come from within. But we may note that when most men are left to their own resources in this fashion they soon show they haven't enough equipment. They show that they need to know a number of things that nature unassisted does not teach them.

Take, for instance, a fundamental problem of morality: they do not know whether they have actually enough free will to make moral responsibility a reality. The psychologists are likely to tell them that their apparent sense of will power or moral choice is an illusion. Or again, if they respect fully and consistently the precepts of personal religion, they can have no right to urge a course of action on anybody or to limit the conduct of anybody in accordance with their own notions of what is good. Organized effort for betterment not only must be hampered; it must cease entirely. For while a certain number of people may agree on these terms as to what is good they have no right to spread the effect of their ideas on others.

As a matter of fact people who hold such views of religion are necessarily inconsistent. They say quite frankly that one must act as if one knew mankind possesses moral choice. They are necessarily dogmatic and always have been, whether they do it as the Puritans persecuted some Episcopalians (in early New England) for keeping May Day, or whether they do it by sectarian divisions and confessions of faith. And history shows that on these terms faith vanishes: the sectarian groups today show far more interest in man than in God; they have more and more discarded the means of achieving communion with Him, and frank expressions of disbelief in Him are not uncommon in their circles.

ON A NATURAL plane we can make the following observations of their failure: (1) apart from authority religion shows every sign of disappearing among men. It is of course impossible to reach a valid religious outlook through study, and no one seems to show that he has achieved anything of the kind along that road. How many people have a truly open-minded attitude in reading? How many know what books it would be best to read? Who takes the trouble to get the best books anyhow? By and large people read the amusing or clever books on their own side of the question. How many can look beyond their dislike of unpleasant terms (like "grace," or "doctrine," or "dogma") to what an author on the other side of the case wants to say? So it is not strange that we find the students of today, hungry no doubt for religion, left bewildered and adrift. Their parents as a rule have nothing better than they. And over the world sweep the shadows of Communism and Fascism with destruction in their train.

If man had ever been intended to work out the problems of religion and ethics for himself he would have been given a better equipment for the purpose (that is, if God is just). But the gravest problems come immediately, long before the poor creature has had a chance to read up on these things. He has had to make moral choices of first importance long before he can even understand Bertrand Russell or Shailer Mathews! The fact is, even in the home of personal religion and sectarianism, he will for some time take his religion and his morality on authority. The world supplies us only with natural facts in our search for truth. It does not reveal what we need to know about the life to come, or what God wants us to do in the way of sacrifice and prayer and praise. Scientists scrutinizing the available facts of nature make but meager offering to our knowledge of metaphysics or ethics; and when one of them does speak out more clearly than the rest, they fall upon and rend him.

(2) Large numbers of people among those who cultivate personal religion are apparently led by the Spirit home to

the Church. The others are engaged in a chaos of disagreement even about fundamentals, as their three or four hundred sects in America alone testify. Moreover we find them starved for spiritual nourishment, as we can see in their imitations and borrowings of the religion of authority: high church movements here, liturgical devotions there, meeting-houses more and more closely similar to the Christian church with altar and cross and lights.

The house of sectarianism was clearly built on sand; it has a powerful habit of shifting its ground. But while in externals there is a scramble to recapture those ancient and attractive features of Christian worship, the faith itself is evaporating, as articles in Nonconformist or Protestant journals will show. Sentimental ideas taken over from Rousseauism replace what was once a clear and integrated theology. Morality has become individual and subjective; liberalism is in every question, and standards vary from year to year and street to street. The old Puritanism, which was violently unnatural, has been replaced by a license which knows nothing of sanctity. Belief in the saints has vanished: a benevolent old man with white hair, pink cheeks, and liberal views, is likely to be thought a saint. Belief in miracles, or in the power of God to transcend what we know of nature, has vanished. Belief in self-denial, fasting, or asceticism, has gone the same way. Secularism has crept in everywhere so that a person of this school is likely to think his job is done if he has made the world more hygienic.

The upshot has been that some troubled people in the group, who have really wanted God and His love, have seen clearly that only a strange spirit could have led men in this fashion, and have turned in revulsion to the Church. For only there have they found a Body that in any way at all resembled the person of Christ, or spoke as He did, teaching "not as the scribes but as one having authority." Elsewhere is chaos; at best a far lower level of moral achievement.

THE FACT IS we not only need, we cannot get along without, some degree of authority. Religion has always had more or less of it. Islam has the Koran; Protestantism has the Bible. The real question then is not the religion of the Spirit against that of authority, but of how much authority we ought to have. It is clear that Christ thought of His Church as imparted to His followers in some dependable—that is, authoritative—manner. He prayed for the coming of the Holy Ghost, but certainly not that the Holy Ghost would displace the sacraments He had instituted. He invested St. Peter with the keys. To His followers He said, "He that heareth you, heareth Me." If we are to rely on the Bible for our witness to this revelation, we are clearly thrown back again on individualism and subjectivism. When something in the Bible makes us uncomfortable, all we have to do about it is to say, "Well, that's the way they felt in those days." (How often we use that expression *felt* today for "believed." Our convictions are become a matter of feeling!) Besides, there are a thousand and one interpretations of the Bible and we can pick any that suits us.

Well, someone may say, granted that we must have authority, where are we to find it? And the answer is one that should be satisfactory to the claims of personal religion as well. We must find our authority (external, be it remembered) where God speaks to us. On identifying God's voice—not on reading, not on scholarship, not on debate and argument—must depend our salvation. Yet identifying God's voice does not mean relying solely on an inner light or urge, but on the exercise of all one's faculties. The disciples followed Christ because they recognized that He is God. In this primary decision the Catholic must use private judgment as much as any Protestant; but there the similarity ends. For the Protestant goes on using private judgment to the end of his days, about every question of heaven and earth, whether it seems likely that man was meant to grapple with the subject or not, ethics, metaphysics, theology, everything; and he must go on or he will hold abiding conviction about something or other and cease to be "free." The Catholic, on the other hand, finds his personal religion in the truth revealed by the Church; in the continuity and growth of that he sees the divine impress; that is the truth that makes him free. Apart from that body of belief, moreover, there has never been any Christian unity. We may note the sad attempt of Unitarians to achieve a Protestant unity on the basis of a minimum of dogmatism.

BUT IF personal religion seems prone to subjectivism without the religion of authority, is the religion of authority incomplete without the personal element? Certainly it is. We find it hardly necessary to argue the point. Authoritarianism without the Spirit is what has made men hate ecclesiasticism, what has produced the unforgivable persecutions and harmful absolutism repulsive to us all. But I hardly think that we of the English Church, with our disorder, lack of unity in faith, vagueness, compromise, diluted doctrine, incomplete sacramental life, sentimental services, and the like, need fear that we are overdisciplined. Our liturgy shows really grave defects, not, I fear, to be attributed to any guidance of the Holy Spirit. Fasting and confession have at all times been practiced by the Holy Catholic Church; with us they are scarcely enjoined, except as a bold priest teaches his congregation to read the Book of Common Prayer all the way through.

Where our authority is weak, I do not find the Holy Spirit more in evidence: I find instead an anemic religion unable to stand the test, parishioners loyal to the Church only from habit or family association or the striking (if un-Christian) sermons of the minister. Where authority is weak, that enemy of true religion, sentimentality, creeps in and you get pretty prayers, sweet thoughts, quiet hours, loss of belief, and finally loss of practice. The steps of the process are familiar, marked by well-known symptoms: "I don't believe God meant us (1) to hold any special doctrine *or* (2) to pray in any special way *or* (3) to be unhappy." When you ask what the evidence for this relaxed idea of God is, you discover it is the person's feeling.

The whole of Christianity can evaporate in this way. "I get far more from reading my Bible quietly in the country than I do from going to Holy Communion." Now it is impossible for anyone to say how much or what he gets from Holy Communion; the grace of God is not a matter of feeling, and certainly cannot be measured. "I have never felt the necessity of making my confession," says another of this school. I imagine that a good healthy burglar in the full exercise of his chosen profession feels no necessity of making his confession. On such a basis one soon finds oneself saying, "Well, I feel that God is greater than all our ideas about Him and so I don't think your Church has any special knowledge of Him," and then next, "I feel that all man needs is something greater than he is to reverence and to worship." Pretty soon one begins talking of religion as a matter simply of "giving oneself" to the "not-self."

But by that time, religion is probably an obstacle to getting sensations in another more exciting way, and is dropped altogether. Thus with personal religion the inner light may be the Holy Spirit, but again it may not be. The test of feeling

is notoriously easy. We are in danger of thinking that in the spiritual realm God is less drastic than He is in the physical. But when you feel like that—that God is so good He will let you do what you like, that everyone is automatically saved, that religion is a matter of feeling good—then stop and think of cancer and idiocy and blindness, babies born imperfect and old men starved to death. God sometimes permits horrible suffering when we make mistakes. He is not mocked; His ways are not our ways. He has never promised that we can be saved by a walk in the woods or by feeling poetic.

Christ was quite plain and outspoken in these matters. He said "No man can come to the Father but by Me." He is the door of the sheep, He says. Those that climb up some other way are thieves and robbers. And that too is the way the Catholic Church has spoken out. It too warns all men that there is no other way. Yet its motive is nothing worse than love. It would save mankind from error and sin and death. "No man can come to the Father but by Me." Arrogant, dogmatic, intolerant? Yes, if Christ was. It is the same divine voice. And men long for this voice today as never before; they long in fact for the Catholic Church. Only there do they find their souls fed with a satisfying and beautiful liturgy, a Church which points—not to a humanitarian creed but—to God. Elsewhere they see moral chaos, disintegration, sentimentality, fatal weakness, or compromise. Here they find authority, true authority, united with the Spirit. Although it has often been betrayed, often misrepresented, and often crucified, it has risen again from age to age still triumphant. The voice is still here, and the divine face, and the wounds.

III

SO I TURN back to my original question. What of the conflict between personal religion and institutional religion? If personal religion lacks the Spirit, we have here a conflict between self and the Master. If on the other hand personal religion is prompted by the Spirit, it will not lead us away from the Church: what leads us away is our caprice, our sentimentality. Here again then we have one of the contradictions in life of which I have spoken. In all these conflicting loyalties I begin to see one pattern. There is the claim of earthly things—the duties to ourselves, our neighbors, to the world. And there is the claim of God, which cuts straight across secular interests. All our conflicts, I think, may be reduced to this pattern. One loyalty calls us to satisfy the demands of our place and time, the interests of our world; another draws us to cherish our principles, our ideals, perhaps our God. The one cuts across the other, apparently frustrating or nullifying what the first would yield. Our personal religion takes us far afield in social welfare and relief; the religion of authority brings us back to the one fold and the one Shepherd.

All through life this same pattern appears, not merely in religion; and it forms a Cross. Curiously enough at the point where we expect to find frustration, where one arm of the Cross meets the other, there we discover life. It may be in terms of personal sacrifice at its best. There is the union of the love of men and the love of God; of charity to people and loyalty to principles; of conservative strength and radical flexibility; of the religion of the Spirit and the religion of authority. Here mercy and truth are met together; righteousness and peace have kissed each other. For here in the center is none other than Jesus Christ.

God does not pay every Saturday, but finally He pays.
—*Italian Proverb.*

CHURCH MUSIC

Rev. John W. Norris, Editor

JUST BEFORE CHRISTMAS there appeared in one of our diocesan papers an article entitled Choirs and the Forgotten Man. The burden of the author's plea was that vestries make provision to sustain the same high standards of Church music throughout the summer months that are demanded in the winter. He referred to the layman in the pew as "the forgotten man," forgotten, that is, in the sense that no provision for a choir is made by many of our churches for July and August. He protested that the services of the church should not be curtailed in this manner and closed the article with this question: "Does anyone think, because it is summer, that music has lost its uplift and power?"

The answer to that question must always be "no," provided the music be good. It is questionable in my mind whether it is possible to sustain a high standard of music through the summer months unless one has a paid choir of substitutes. The winter choir can hardly be expected to hold together. Employers do not have a choir in mind when they fix vacation periods, with the result that it becomes almost impossible to maintain regular attendance at rehearsals and services. Such a condition is bound to destroy both the ensemble of the choir and its morale. From the purely physical side there is the matter of vestments. Most parishes have one set of choir vestments, and they are heavy ones which become intolerable in warm weather. Also the members of the choir need and deserve a vacation. Very few of the parsons deny themselves vacations. Should we deny the choir members a much-needed and well-earned rest?

A conscientious choir, especially a volunteer body, engages for ten months in leading the services of the church. Such a choir must work as hard as or even harder than a professional group of singers in preparing and rendering the music. When summer comes its members need to be released for a few weeks, not because the services of the summer are less important, but because the human element of fatigue is as evident in musical activity as in everything else. After a period of two months, without rehearsals and Sunday duty, the choir members return to their task with renewed energy and enthusiasm.

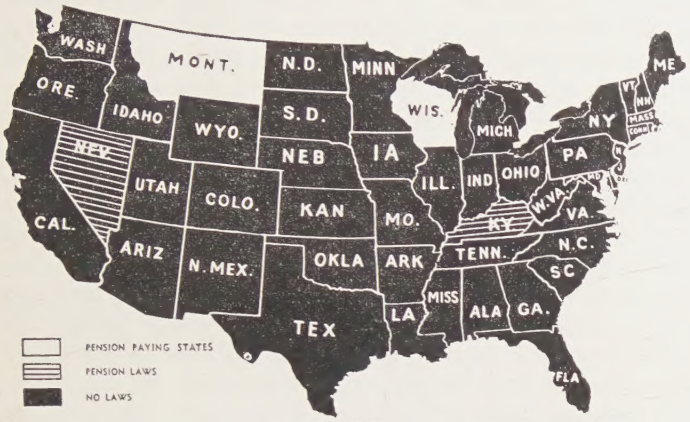
The absence from the chancel of the body of singers should be made the opportunity to develop congregational singing. With no one in the chancel but the priest and the organist the congregation must produce whatever music there is to be. Not infrequently the presence of choir members in the pews—and they do come to church during the summer—aids congregational singing. This is not a matter of surmise, but the result of eight years of experience without a choir during July and August. This year in our parish we propose to use chant forms of the canticles and possibly a simple Communion service and see whether the congregation will not sing these as well as the hymns. The chant settings will be those which have been used during the winter and with which the congregation is familiar. Thus the congregation will be definitely challenged to take its proper place in public worship.

If the absence of the choir means a slighting of the services, then we are being dilatory about the "Lord's business," as the writer of the article referred to suggests. If, on the other hand, we make those services more corporate by challenging the congregation to take its rightful part in the public worship, are we not using them to enhance true worship?

Security Assured

By Clinton Rogers Woodruff

WHAT HAS BEEN generally called an epoch-making decision was handed down by the Supreme Court on Monday, May 24, 1937, when the whole broad structure of social security legislation was sustained. The old age sections were upheld by a vote of seven to two and the other sections by a varying vote. The two majority opinions as read by Justice Cardozo and the ruling by Justice Stone in the Alabama case unquestionably affirm the right of the federal



1927

government, in partnership with the states, to conduct a program for the general welfare. It is true that they do not indicate a belief that the security measures as they stand are perfect or unadapted to improvement, but they establish the foundation on which an enduring superstructure may be erected.

Just a week before the opinions were delivered, the federal Social Security Board issued a summary of progress as of May 1, 1937, of its administration of the federal old-age benefits, unemployment compensation, and public assistance provisions of the Social Security Act. This summary shows that, as of that date, 27,051,976 social security account numbers had been assigned to applicants for participation under the federal old age benefits program. Forty-five states, the District of Columbia, and Alaska now have enacted unemployment compensation laws. The latest available estimates indicate that 18,520,000 workers are employed in jobs covered by 44 of the laws which have been approved by the board. Since May 1st the Alaska legislation has also been approved.

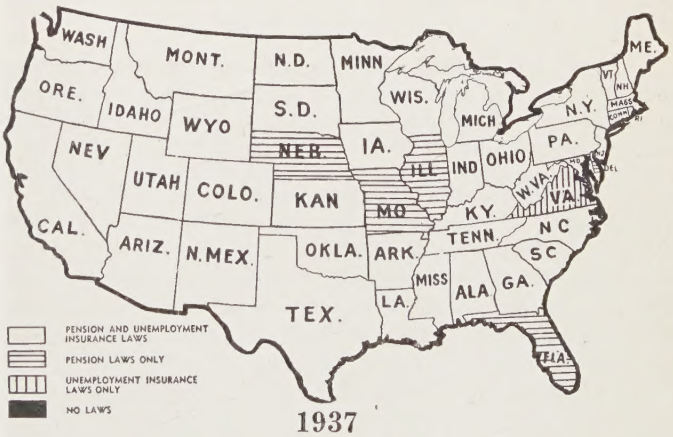
On the basis of reports received, the board estimated that 1,716,900 needy persons in 43 states would receive federal, state, and local aid under approved public assistance plans during May. Of this total, 1,323,000 are needy aged, 34,000 needy blind, and 359,900 dependent children. Compare these figures with those for February 4, 1927, when the American Association for Social Security was organized to secure pensions for the aged poor. Then there were only four pension laws giving inadequate assistance to about 1,000 persons in two states. By 1937, approximately 1,200,000 old men and women were receiving self-respecting aid in 41 states, the District of Columbia, Alaska, and Hawaii and 47 states had enacted pension laws. By March, 1937, 43 states and the District of Columbia had enacted unemployment compensation laws. In 1937, the association's bill for federal aid to state health insurance plans was introduced in Congress for the third successive year. Evidently that will be its next major object.

In addressing a conference of mayors a short time since, Frank Bane, the executive director of the board, declared that security was not "merely desirable" but was imperative, saying:

"The plain fact is that for three years before the passage of the act the federal government was compelled to carry the largest share of the public welfare load in this country. Finally after three years of 'emergency' and emergency measures, we began to realize that what the depression did was to aggravate chronic ills, as well as to create new ones. The problems of unemployment, of old age dependency, of protection for children and the handicapped, of public health—all these were with us to some extent long before 1929, and in some form they seem likely to remain as far as we can see into the future. The national social security program recognizes the need and provides a method for meeting it."

Referring to the public assistance provisions of the act—provisions for aiding the states in the care of needy aged, of the blind, and of dependent children—he asserted that all the Social Security Act does "is to add a new chapter by offering the states and their communities federal assistance in meeting obligations to which most of them have long been committed."

In writing the caption for this article I felt inclined to put a question mark after it just as Professor Nash did after his *Witness* article entitled, It Can't Happen Here? This security legislation is really only a starter. It has been analyzed and criticized by social workers and actuaries, and by others who are qualified to speak with authority. I have had the benefit of reading a staff memorandum which clearly indicates that those charged with the enforcement of the law do not feel that the last word has been said. Among other things this memo pointed out that funds from the board had begun to flow out to the states for old age pensions, for dependent children, crippled children, the blind, and for the development of maternal and child welfare services, especially in rural areas, with the hope that these federal funds would extend



1937

(Maps prepared by the American Association for Social Security)

needed services and raise the standards of adequacy and of administration. The fear was expressed that instead of jacking up standards in the states and counties, standards would be kept at their present low level with the federal funds simply letting the community off half the bill. For example, federal funds will match state funds dollar for dollar for old age assistance up to $15 a month. This would mean a possible $30 a month per pensioner, but if a state is paying a $5 average now it can, if it chooses, maintain that level, collect $2.50 from security board funds, and save itself $2.50 a month—

the pensioner being left exactly where he was in the beginning.

This same weakness exists in the other categories of aid —the possibility, indeed the probability, that security funds will shake down to old levels of poor relief. Many observers are concerned lest the Social Security Board, in its anxiety to get backward states going and certain principles accepted, may weaken its leverage on standards by accepting inadequate state plans, in the hope that improvements can be made later. At any rate funds are now going in all categories to states with hasty organization and with little record of philosophy, experience, or performance.

By early summer it was thought that officials would have had enough experience to begin to appraise results in terms of the people these funds are designed to aid, no less than in terms of administrative methods. Some states will undoubtedly do a good job, others will fumble for lack of knowledge or experience elsewhere, others will do a bad job because of lack of community interest and support.

By autumn the board expects to be ready to bring out a series of articles covering these categories to appraise the strengths and weaknesses of the present approach to the states, and the strengths and weaknesses of methods all the way down the line through states, counties, and so on "till the piece of money actually goes into the hands of Old Man Jones, or Mrs. Smith, widowed mother of six."

This memorandum very wisely declared that the board could not of course cover every state, but it could take various states, counties, and cities typical of a variety of legal, social, and economic situations, and really do an all-round job on them. It could not be done by correspondence, though correspondence would fill chinks. It would need to be done at first hand, carefully, wisely, and patiently, with time to get past the façades of officialdom and with sound accurate judgment to weigh what was found there. The articles, it said, should not be "picky" or didactically critical, but an honest effort to discover what actually works in practice and to get the reasons why a thing works in one place and not in another.

IN A RECENT address, Arthur J. Altmeyer, the capable chairman of the Social Security Board, said:

"This problem with which we are confronted is a problem that has been met and solved with various degrees of success in the other countries of the world that now have unemployment insurance. Great Britain is the classic example of a country which permitted the insurance function to submerge the placement function. We must profit by her experience. At first thought, it might seem that the situation in this country is even more unfavorable in so far as bringing about desirable integration is concerned than in a country such as Great Britain or Germany where the same national agency is charged with the responsibility for both the placement function and the insurance function and where that national agency operates through local agencies responsible directly and solely to it. In this country we have two federal agencies with separate responsibilities and we have a type of law which divides administrative responsibility between the federal and state governments.

"However, in my opinion these differences may prove to be elements of strength rather than weakness in achieving desirable integration. Certainly, the existence of two federal departments makes certain that neither the placement function nor the benefit function shall be neglected. The very fact that we have a federal-state coöperative plan of coöperation will also make certain that such integration as is achieved will bring about more realistic administration than if policies were developed at headquarters without the necessity of negotiating with agencies which are close to the individuals and groups affected and which are obliged to deal first hand with day-to-day operating problems. It may be simpler to achieve so-called integration by *fiat* on the part of a single autocratic administrative authority, but I submit that such integration cannot be as sound and result in as complete service to the unemployed as a negotiated integration which takes into consideration all of the interests affected and all the factors involved. I am confident that with mutual respect and understanding and faith in each other we shall achieve that complete integration which is the common goal of all of us."

It must be borne in mind that in the last analysis the argument for social security must rest on humanitarian, not on economic grounds. As a former editor of *America* once said, social insurance is not in itself an ideal; like medicine it implies debility, an evil to be destroyed. It is quite likely that in some degree social insurance will always be necessary. In the meantime every effort should be made to improve social conditions to reduce that necessity to the lowest degree.

Forward steps in the direction of providing security for Church workers have been taken by several of the recent diocesan conventions along the general lines of the plan [L. C., April 24th] proposed by the Church Life Insurance Corporation to a committee appointed by the national Department of Social Service to consider the problem. For example, in the diocese of Pennsylvania the appropriate authorities were directed to take out retirement policies in the Church Life Insurance Corporation on behalf of all its lay employes under 60 years of age, the premium on which shall be on the following scale: For those now or in future employed below the age of 35, 6%; for those now or in future employed between the ages of 35 and 45, 8%; and for those now or in future employed between the ages of 45 and 60, 10% payable one-half by the diocese of Pennsylvania, and one-half by deduction from the salary of the employe. Moreover it was directed that the future budgets of the funds from which such salaries are paid be increased to accomplish this payment but not to exceed in the aggregate $700. The convention further unanimously resolved that the establishment of retirement contracts for lay employes be commended to all parishes, missions, and other organizations whose lay employes do not receive the benefits of the Social Security Act.

Prominent Clergyman Suffers Sudden Attack

THE REV. Orestes Jones, D.D., rector of the local Episcopal church, suffered a severe fainting spell last night at the annual supper given by the parish guild.

After being given first aid by the senior warden, the directress of the Altar guild, and the chairman of the finance committee, Dr. Jones gave a moving account of the incident. "Since becoming rector of this parish," he said, "I have attended 128 Church suppers and dinners of various kinds: I came here tonight fully prepared to enjoy the usual bountiful and satisfying repast served by our good ladies. My supper was brought to me: I looked at the plate and immediately perceived that there were no canned green peas! It was a shock. I glanced down again: there was no cold sliced ham!! My head swam giddily. Looking once more with bewildered gaze my worst fears were realized: there was no cold potato salad!!! Everything went black before me: I knew no more."

At this writing the name of the guilty party who drew up the menu is not known: as soon as detected she will probably be expelled from the parish guild.

—*South Carolina Churchman.*

ACKNOWLEDGMENT

EMERGENCY APPEAL FOR PHILIPPINE ISLANDS

St. Michael's Church, Birdsboro, Pa. $14.31

A Layman Looks at Missions

By R. Keith Kane

THE EXECUTIVES of a large American steel company last year invited an outside advertising expert to consult with them about the apparent lag of their business in relation to that of competitors. The expert met the executives in their board room. His preliminary observation was: "The trouble is, you don't believe in what you are selling." As they had been spending a considerable sum annually for advertising and as the company furnished its products to nearly every other important industry in the world, the officials were shocked and puzzled by their guest's remark. He went on to explain: "You are sitting on wooden chairs in front of this beautiful mahogany table. There are wooden picture frames on the paneled walls, and carpets partly cover the wooden floor of your board room. In this old-fashioned office there are even wooden window frames. There is hardly a piece of steel to be seen." It should not take an expert to explain to us that we must make the greatest possible use ourselves of the things we are trying to sell before we can reasonably expect to convince others that they need or desire that which we are offering.

A layman, and one who is by no means an expert, cannot help observing that the Episcopal Church will not be stronger in the mission field, at home or abroad, as long as so many of its members are indifferent to or ignorant of the meaning of the true Christian life. The total number of communicants in the United States is small enough in relation to the population, but the condition is alarming because obviously only a small percentage of such members are active and ordering their lives after Christ. It seems that the first essential step to the revitalizing of our mission activity is the conversion of our own nominal membership and the recruiting of new Christians at home.

Spiritual indifference in many Episcopal homes must give way to conviction and discipleship. The head of each family must make it his business to teach the other members how to coöperate and work together. They will go to church together, have family prayers and say grace before meals. The weak members will be tutored by the strong. The sick will be nursed by their brothers. Further than this, they will tell their friends why their methods seem to work. They will not be greedy in their relations with others. They will not satisfy themselves with social gatherings in the parish house; they will bring new members to the fold and welcome ever more strangers as they come to church to worship God.

Every true Christian is constantly and eagerly about his Father's business. He should be like Barnabas who, when he had come to Antioch and had "seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." And later "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." This is the way of the Christian. He must show by his actions that he puts his faith in Christ and he must be a missionary abroad as well as at home.

When our membership is converted it will be conscious of our "mission" because our people will be conscious of the Church as God's world-family. Christianity is the one unifying force in the world, and transcends all "isms" including nationalism. Christianity is the final bulwark against national and international catastrophe. When our people really believe this they will refit themselves for another crusade.

We cannot wait, however, until our full nominal membership is ready for action. We must maintain and strengthen our outposts in order not to lose ground in the world-wide campaign. The Anglican communion has already done a great missionary work. More should be generally known about it and about the remarkable achievements of its various departments and religious orders. Moreover, if our people are going to be educated and moved to extend their efforts in the period immediately ahead, the Church must demonstrate in simple and understandable language not only what the present Budget is producing but also what the specific opportunities are for further service. Generalities will not suffice. The Program of the Church for missions must be clearly defined, practical, and courageous if it is going to rise from its uninteresting and deadly position on the Budget to a leading position in the life and the imagination of each of our communicants.

IN THE CASE of many parishes we might profitably seek to "personalize" particular mission fields by inviting each parish to adopt a mission and to take care of it until it becomes strong enough to look after itself. Some individuals, groups, and parishes already do this. Such a practice is no doubt valuable from many points of view. Probably, however, the practice cannot be extended sufficiently to replace the more familiar missionary effort promoted by the dioceses and the National Council.

We Americans are especially well qualified to fire the imagination of our delinquent brethren at home as well as to excite the interest of those who seek to convert in the foreign field. We have a genius for advertising. Many of the high executives of large industrial corporations have achieved their positions through their skill in selling the products of their firms. Even the railroads have found that they can no longer sit back and wait for traffic to come their way. The American people excel in the art of promotion and every successful American is sensitive to the practical importance of his relations with "the public."

The business profit motive and public relations are not the only inductive forces, however, which lead us to tell others what we have or know and which we believe the others know nothing about. We tell our friends to see a special exhibition of paintings now open to the public at the local gallery; or to read a certain book. We tell others of the advantages of a favorite club or college. The other day I was impressed by a visit from a friend who wanted to tell me of a doctor who had apparently cured my friend of a serious illness from which, my friend knew, a member of my family was supposed to be suffering. This is not an infrequent sort of experience. It is all perfectly human. It is natural that we should seek to share with others the good news which has come to us.

To a layman who frankly admits that he knows little of what is actually being done, it appears that our Church is taking only the smallest advantage of its own resources in the talents of its members. It could find in its ranks artists, musicians, photographers, engineers, medical men, and writers. Every member, according to his or her ability and

(Continued on page 817)

A Visit to Shrine Mont

By a Churchwoman

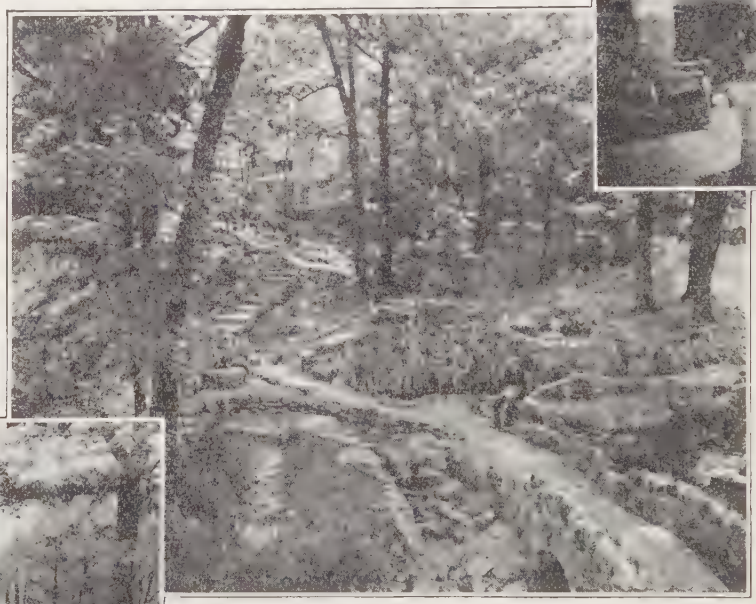
RECENTLY our family of five went to Shrine Mont. Motoring down the fertile valley of Virginia with the Alleghany mountains on the west and the Blue Ridge and Massanutten on the east, we passed many wonderful limestone caverns and noted Civil War battlefields inviting a pause, and bringing home to us the realization that we were indeed in a most historic, interesting, and beautiful part of our country.

At Mount Jackson we turned westward on a 13-mile spur highway, more winding as it gradually ascended through the lower mountains along the course of a picturesque stream. From the crest of the highest gap, there burst upon us a panorama of wide horizons and noble mountains such as one rarely views. The great North mountain, named after Lord North of the pre-Revolutionary period when the valley was being settled, loomed up as the natural barrier between Virginia and West Virginia and recalled its earlier name of Devil's Back mountain. The wild forests clothing its slopes, we found later, are part of the vast George Washington National Forest Reserve, still in the primeval state of early days of Indians and of pioneer survey expeditions of the youthful Washington.

Soon we reached the tiny village of Orkney Springs; passed the quaint old summer hostelry of *ante-bellum* days; and stopped for a cool drink of tonic mineral water and to admire the altogether unique natural rock setting of the Orkney Spring of 1783 (the first land grant was in 1774). We then turned at the end of the highway into the main entrance of Shrine Mont just above this, the oldest of the seven springs of varied medicinal virtues which through a century and a half have contributed to the note of the place.



CAMPFIRE AT A GIRLS' CONFERENCE



ORKNEY SPRING OF 1783 AT THE MAIN ENTRANCE

It was supper time when we arrived. Received with gracious hospitality in the new and spacious social hall with huge overhead oak beams, a great fireplace of unhewn stone, and other charming and distinctive features, we entered the refectory hall just as grace was being said. Tables were set for about 50 people. The conference capacity, we were told, was three times that number. The meal was ample, temptingly prepared, and well served by modest, rosy-faced mountain girls. But what pleased us most was our instant welcome into an agreeable group of cultured people of our own Church, clerical and lay, among whom our young people as well as ourselves felt immediately at home.

Shortly after supper the mellow-toned vesper bell was heard, and we started for the shrine. The whole grounds, with many century-old trees, evergreen plantings enhancing the natural landscape, and nestling cottages here and there, struck us as wonderfully beautiful. Of the blending of nature and art with creative spiritual imagination on every hand, but a few instances must suffice. A quaintly carved oak tablet over a group of stone seats invited,



CRENSHAW LODGE

"Come ye apart and rest awhile." Another such tablet, located at the stone entrance to the shrine close, read, "Enter into His gates with thanksgiving." On a third at the approach to a stone bridge across a quiet pool reflecting the shrine and its bell tower was carved, "Show me the path of life." A tiny waterfall into the pool had a memorial legend, "He poured out His life in service." Among those about the nave amphitheater of the shrine itself, none bespoke the wonder that pervades it better than, "This is the house of God, this is the gate of heaven."

Our quarters were one of the rustic bungalow wings of Crenshaw Lodge, set in the edge of the woods. The cheery welcome of an open fire of logs in the general living room was most grateful as the evening became cool. The friendly presence of books added to our sense of content and pervaded every cottage as well as the social hall. A piano and sweet-toned violin accompanied some group singing in which we shared and gave the final touch to a memorable first evening at Shrine Mont.

Next morning our young people were thrilled to find that water sports in the outdoor swimming pool afford one of the chief recreations of the place. They delighted too in tennis, quoits, croquet, and nearby bowling, horseback riding, dancing, and golf.

The mountain walks and drives allured us all to picnics

and excursions of widely varied interest. One mountain climb must be more particularly recorded. A steep half-hour ascent by a narrow trail brought us to the very top of the Shrine Mont mountain and to the Shrine Mont Cross rising above the highest forest trees. The view from this vantage point is magnificent, and the cross itself, of great girth, being three trees fastened together, is verily the crowning glory of Shrine Mont. In the morning sunshine the pure white surface of the cross glistens above the mountain top, visible and of arresting appeal over the entire countryside. Standing at its base one shares the prophetic vision of Emerson:

> The Cross, bold type of shame to homage turned
> Of an unfinished life that sways the world,
> Shall tower as sovereign emblem over all.

Our several weeks' stay at Shrine Mont was indeed a rare experience, for our young people as well as for ourselves. While our visit was primarily a family outing, we had the interesting experience of being there during one of the stated conferences of which there are seven during the earlier part of the season. It was for us an unexpected privilege, and we found that others too had added enjoyment from sharing, in part at least, in the conference activities. Yet quiet and rest undisturbed is always to be had when preferred.

At Shrine Mont one meets people from widely separated parts of the country and from abroad. It is stimulating. It strengthens the bond of fellowship between those kindred spirits who have the same Church loyalties, the same liturgy in worship, and the same longing to live close to the Lord of life.

A Layman Looks at Missions

(Continued from page 815)

special qualifications, should be enlisted in the service of Christ to aid in spreading the good news. Such talent should be directed in a well rounded program for the education of the unbelieving at home and abroad. The same methods, if not the same material, can be used to reach and to convert our nominal and inactive members as those adapted for Americans and other nationals who have not yet been baptized. So, too, even the faithful must be informed in an effective manner of the work which is being done and the opportunities which lie in the more remote fields. It is not an age when those best able to give money are inclined to give blindly, however loyal and conscientious they may be.

Whatever the advantages may be to the dual envelope system, one side for parish needs and the other for "missions," it has one disadvantage in that it gives some encouragement to a tendency, already strong in our Church today, to think of "missions" as something separate and apart from our personal religious lives. Our job is twofold in the sense that we must carry on the work in the field in America and abroad while the Church goes patiently about its business of educating and converting its own nominal members. But it is really all part of the one continuous process of extending the frontiers of Christ's Kingdom. By being better Christians ourselves and dedicating more and more lives to our Lord's business in our own communities and parishes abundant talent will become available to the Church. Moreover, if the campaign is intelligently planned, and presented with inspiration, there will be sufficient material resources to provide the sinews of war. If every member of our Church were about his Father's business the "mission" problem would point in only one direction. Instead, perhaps the most serious part of our problem is to educate our own members to the truth that being a missionary and supporting missionary enterprises is as much a part of being a Christian as saying one's prayers.

The Church cannot get many contributions from the unbelieving. And it can expect support from the faithful only if they are intelligently informed. The present generation should waste no time in dedicating itself to the serious enterprise of promoting Christ's business in this fast moving world of ours. It needs all the intelligence we can muster.

EDITOR'S NOTE: This is the third article in a series on the Church's Mission.

EVERYDAY RELIGION

THE GREATEST THING Christianity brought into the world is so taken for granted nowadays that it is scarcely noticed. It is caring.

When you read a brightly colored community chest poster pasted on a wayside billboard which challenges you with the motto, "Do You Care?" your instant response is, "Yes, of course, I care." And you show your reaction to the appeal by contributing to the community fund as liberally as you can.

But did you ever pause a moment to consider why you care and whence sprang the idea that people should care about what befalls their fellows? Why did you donate what you could to help support the hospitals, clinics, homes for orphans and the aged, and other social and health agencies?

It is your religion which inspires in you the feeling to care. The late Baron Friedrich von Hügel, an Austrian nobleman, a distinguished member of the Holy Roman Church, and one of the foremost religious minds of our times, reminds us of this fact: "Christianity has taught us to care."

The world, you see, felt no obligation to care for the halt and the blind, the old and the weary, the insane and the crippled, the friendless and the homeless, before our Lord came. Ill health was deemed a grievous misfortune indeed, but no one felt any sense of responsibility to care for the sick.

But all this changed when God visited the earth and after Jesus of Nazareth had walked among men. How poignantly beautiful are the scenes recalled for us by the evangelists of Jesus healing the sick, restoring sight to the blind, pitying the sinner, aiding the weak, commending the strong!

Jesus cared. He cared about men—all men, young and old, weak and strong. Lepers and sinners and good people, He loved them all—all were important in His sight. And He taught that God, His Father and the Father of us all, cares infinitely about each one of our lives. "The very hairs of your head are numbered."

Maybe you have read a rarely beautiful book by Thornton Wilder, *The Woman of Andros*. It tells of an educated Greek woman, Chrysis by name, living on the island of Andros in the Aegean Sea and there tenderly caring for a household of forlorn and broken-down mankind. She didn't understand why she did this, nor could she living in the ancient, pagan world dominated by the Græco-Roman philosophies. She was doing Christian deeds in a non-Christian world.

We are not like Chrysis today. We care—I hope we do—fully understanding why. Because Jesus Christ our Lord cared; because He, revealing the nature of God His Father and ours, showed men God cares.

God cares so much about us, about all men everywhere, "that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

BOOKS OF THE DAY

Edited By
Elizabeth McCracken

A Psychoanalysis of Art

ART AND SOCIETY. By Herbert Read. Macmillan. $4.00.

IT WAS probably inevitable that sooner or later someone would try to psychoanalyze Art. If this had to be done (the question, I think, is debatable), it is fortunate that the task should be undertaken by Herbert Read. He is a creative artist in his own right; therefore, however much he may intellectualize the problem, however closely he may strive to adhere to the pronouncements of his accepted prophet, the eminent Dr. Freud, his artistic subconscious (one falls naturally into the psychological terminology) is ever at work, modifying his earnestly sought-for conclusions, and even, from time to time, involving him in what seem to the plain man as obvious contradictions. Of course, there is no harm in contradictions. Sometimes there is no way of approximating the truth in the deepest problems—of which the nature of art is one—except by positing opposites and letting them fight it out together.

When, for example, he says: "Art has little or nothing to do with the intelligence. It is an exercise or activity of the senses, elemental as the primary emotions of love, hate, and fear. It is not the possession of any particular race or races; but is diffused generally over the whole world," and again: "The artist, we have admitted, is a unit of a necessary social organization and cannot arrive even at the threshold of his potentialities without the conditions which a culture provides"—he is speaking *sub specie aeternitatis* and not as a convinced Freudian. So also when he says: "The artistic process in general may be said to consist of two processes: the immediate and essential one which has always been known as inspiration, and which psychologically we describe as an access to the deeper layers of the unconscious; and a secondary process of elaboration, in which the essential perceptions and intuitions of the artist are woven into a fabric which can take its place in the organized life of conscious reality."

When, on the other hand, he says: "There is little doubt that, in some sense or the other, the artist is always to be regarded as neurotic," we pick up the trail of the master psychoanalyst, and feel dimly the sense of contradiction, or at least opposition. He quotes Freud's statement that art is a way back from phantasy (the habitat of the neurotic) to reality, and goes on to say: "By reality we can only mean the objective world as reflected in the sensations of any individual in a normal or average state of physical and mental life. Such an individual, it is assumed, has instinctive needs for honor, power, riches, fame, and the love of women; and accordingly he can satisfy those needs by virtue of his physical strength or his personal charm. The neurotic, however, lacks these means to accomplish such an end, and therefore tries to find compensation for his weakness and satisfaction for such longings in a life of phantasy. That way lie self-delusion, hallucinations, madness—the state of neurosis." The artist, however, though a neurotic by nature, "can so project his phantasies that they become external to his mind . . . and by the fact that he can in this manner give pleasure to a great number of people, the artist finally acquires what his neurosis would otherwise have prevented his acquiring, namely, honor, power, riches, fame, and the love of women."

I pause to consider just how "neurotic" were the builders of the Parthenon, Hagia Sophia, and Bourges Cathedral; Phidias, the nameless sculptors of the Middle Ages, and Donatello; Giotto, Leonardo da Vinci, and Rembrandt; Palestrina, Bach, and Mozart; Dante, Shakespeare, and Goethe. The title and its significance do not seem to fit.

This criticism of Mr. Read's book may seem harsh and even ribald. It is not so intended. What I have said applies only to what seems to me its very adventitious falling-back on psychoanalytical theories, methods, and terminology. Apart from this the book is sound, illuminating, constructive, and erudite. I cannot think that this particular phase of thought, already somewhat outmoded, adds force or cogency to Mr. Read's argument or conclusions; instead the many quotations from Freud, Levy-Bruhl, and others serve only to darken counsel. Our old friends, the "Oedipus complex," "inhibitions," "libido," the "super-ego," and "id" (defined as "a cauldron of seething excitement") all seem aloof from the discussion and strangely far away. When Mr. Read says: "I take it for granted that a writer is no longer required to justify a psychoanalytical approach. The theories of Freud, it is true, have not met with universal acceptance, but though they still may require drastic criticism and may still have to be amplified in many directions, there are no longer any serious grounds for questioning their relevance," I venture to enter a demurrer. And this is particularly justified when, after the long process of Freudian argument and quotation, it is admitted not only by the author but by Dr. Freud himself that when it comes to the vital point, the essence of art and the operations of the artist "in reducing phantasy to reality" must still be considered as mysteries.

I may have stressed unduly the psychoanalytical element in this book, but I found it both superfluous and annoying. The author's own instincts and artistic intuition are a better guide than any sort of *Freudismus,* as is proved by all he says, once the mist of mechanistic psychology is dispersed. His chapter on Art and Education is admirable to a degree and should be taken to heart by all those who try to teach this mystery. As he says, Art "is the expression of a basic human need. . . . Art must be regarded as a basic human necessity, like bread and water; but like bread and water it must be accepted as a matter of course; it must be an integral part of our daily life, and must not be made a fuss of. . . . It is an unconscious growth and is killed by rationalization." (What price psychoanalytical rationalization?)

The book is finely illustrated with a great number of pictures, ranging from those of Paleolithic man to Picasso. I do not think Mr. Read is right in calling Cromagnon art Paleolithic; it seems to me it is just the vestigial remains of an antecedent culture, alien to the Iberian Peninsular, of a far higher degree of excellence, and indicative of a finer culture than anything known to the Old Stone Age; but that is another story. The cycle of Art having now come full circle, and returned to the primitive savagery of the African jungle, the author has no trouble in identifying Picasso and the other surrealists with that Marxian philosophy and revolutionary Communism they nearly all frankly avow. A point to be borne in mind when estimating the intrinsic value, either of Bolshevism or of modernistic art—each illuminates the other.

It is unfortunate that the necessities of photographic reproduction—if such there are—have resulted in the printing of the whole book (the work was done in England) on heavily coated, highly calendered paper, whereby reading is made very difficult. No one, however, should be deterred, either by this fact or the naïve Freudianism of the argument, from a careful reading of a very valuable book. RALPH ADAMS CRAM.

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Dr. Oman's "Talks" on the Ministry

CONCERNING THE MINISTRY. By John Oman. Harpers. $2.25.

DR. OMAN is in his 78th year and has retired from active teaching. But he still feels the urge, and gives—or at least, has very recently given—very informal seminars to a highly privileged group. These seminars have been so informal, indeed, that he describes them as "just talks" and the present volume may consequently be justly designated as "just talking"—with the proviso that the talking is done by Dr. Oman!

He feels no restrictions about logical order and has a lofty disdain for relevancy; if while he is discoursing on one subject another happens to occur to him, the latter subject becomes his immediate interest; he may eventually get back to the former theme or he may not. As a textbook on homiletics, consequently—and by "the ministry" Dr. Oman means "preaching"—this book would be the despair of an instructor; it simply *will* not subdivide into proper assignments to the class. To be sure, though, anyone reading the book will gain more worthwhile suggestions about sermons than he will from a library of conventional textbooks. And this fact is worthy of consideration. B. S. E.

NEWS OF THE CHURCH

Honorary Canons of Washington Chosen

Appoint Three Protestant Leaders to Newly Created Post; Principal Duty to be Preaching

WASHINGTON—The appointment of three "honorary canons" of Protestant denominations at the Washington Cathedral was announced by the chapter of the cathedral at the close of its regular monthly meeting, June 18th. They are the Rev. Dr. William Adams Brown, a Presbyterian; Dr. John R. Mott, a Methodist; and Dr. Douglas Freeman, a Baptist.

"These appointments have been made," the announcement declared, "with the definite purpose of furthering that Christian fellowship between the Churches which is so vitally important, and which the cathedral at the nation's capital, with its broad congressional charter, has always aimed to promote."

The statute regarding these honorary canons as adopted at the May meeting of the chapter, after careful consideration for over a year by the cathedral chapter and council, is as follows:

"The Bishop is authorized to nominate to the chapter for election three honorary canons, chosen from persons active in the cause of advancing Christian unity and sympathetic with the cathedral's ideals, whose principal duty, as in the case of the honorary canons already provided in this section, shall be as occasional preachers at the cathedral."

The announcement pointed out that the new appointees had been long and intimately associated with the cathedral, and "have proved themselves most sympathetic with its ideals of work and worship, and

(Continued on page 829)

Plan Second Central New York Convention in Fall

UTICA, N. Y.—In accordance with the resolution adopted by the 69th annual convention of the diocese of Central New York, held at Trinity Church, Syracuse, in May, and which adjourned after failure to elect a Bishop Coadjutor, Bishop Coley has called the convention to reconvene at Trinity Church on September 14th.

A special committee has been appointed, of which the Rev. Norton T. Houser, rector of St. Peter's Church, Auburn, is chairman, to receive and report on any nominations offered by the clerical and certified lay delegates, in addition to the nominees on the ballot at the time of adjournment. Opportunity will also be given for nominations from the floor at the convention.

Two American Priests to Take Benedictine Vows

BURNHAM, ENGLAND—Two American priests, the Rev. Jay Theodore Black, of the missionary district of Nevada, and the Rev. F. Rolland Severance, of the diocese of Milwaukee, will take the simple vows of the Benedictine Order here on the Feast of SS. Peter and Paul, June 29th.

Their vows will be accepted by the Rt. Rev. Martin Collett, OSB, Abbot of Pershore and Nashdom, who will officiate at the ceremony in the Abbey Church of the Blessed Virgin Mary. The two priests will be known in religion respectively as Fr. Meinrad, OSB, and Fr. Paul, OSB.

Other American priests in training at Nashdom Abbey are the Rev. Trevor Wilbur Bacon of the diocese of Fond du Lac and the Rev. Harley D. Smith, Jr., of the diocese of Fond du Lac. It is intended ultimately to establish a Benedictine Order in the American Church.

New Evaluation of Program is Planned

Council Advocates Formation of General Convention Committee to View Policies and Methods

BY ELIZABETH MCCRACKEN

NEW YORK—Appointment of a Committee of the National Council to coöperate with a Committee of General Convention in evaluating the Church's Program and the administration of the Program was decided upon by the National Council at its meeting here, June 15th to 17th, after prolonged debate on a resolution offered by the Rev. Dr. Karl Block.

Dr. Block's original resolution, offered at the close of the discussion of the Foreign Missions Department's report on the 16th, moved that the National Council request General Convention to appoint a Commission to evaluate the Church's Program and the administration of that Program, at the Church Missions House and in the field. Prolonged discussion, lasting into the evening without intermission, followed. It was finally voted that the resolution should be revised and brought in again on Thursday morning for further consideration. Dr. Block opened the discussion by speaking of the resolution immediately after reading it, as follows:

OUTSIDE AGENCY NEEDED

"It is a wise strategy to ask for a Commission to evaluate our missionary work. We cannot do it; we are too close to it. It needs study from a group outside the National Council. Every conference I have attended has raised this question of evaluation. But this must not be construed as criticism of the National Council. None felt it so. It

(Continued on page 822)



Wide World Photo.

AT GOVERNORS ISLAND TERCENTENARY

Bishop Manning, preceded by clergy and acolytes, is shown leaving the service held on June 13th, opening the eight-day tercentenary celebration of the island's purchase from the Indians. The Bishop preached at the service, at which the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, and the Rev. J. Burt Webster, chaplain of the post, officiated.

Old Catholic Group Meets in Mannheim

Catholic National Church Alliance Celebrates First Birthday With National Convention

By Anton A. Mueller

MILWAUKEE—The remarkable movement entitled the Catholic National Church Alliance, sponsored by Old Catholic clergymen and laymen, celebrated its first birthday at Mannheim, in Southern Germany, May 17th to 19th. Leaders and members from all over the Reich were present to observe the happy event; all the officers of the alliance were at the first annual convention. From faraway Gleiwitz they came, from Breslan, Berlin, and Passau, and from the Swiss frontier, from the industrial centers along the Rhine, Ruhr, and Saar, and from every other "gau" of the Third Reich; from the University of Bonn the students of Old Catholic theology attended in a body.

The session was opened with a Pontifical High Mass, celebrated in the beautiful and spacious Castle Church, by the Rt. Rev. Dr. Erwin Kreuzer, Bishop of the German Old Catholic Church. At 9:30 A.M. the Bishop, with the officers of the Mass, preceded by 20 priests, solemnly entered the sacred edifice, which was filled to capacity. After the Gospel, the Bishop, with mitre and staff, stepped to the Altar rail and addressed the assembly in a sermon which gave the keynote to the deliberations that were to follow and that is destined to give tone and direction to the future work of the movement. The forces of continuous, perpetual motion, he declared, are now at work, the long days of "marking time" are at an end. The Church has recovered the spirit of Pentecost, the spirit of progress, she goes forth to conquer.

After the sermon the entire congregation joined in the recitation of the Nicene-Constantinopolitan Creed, with its sonorous note of "I believe one holy Catholic and Apostolic Church." Hundreds of the faithful received Holy Communion at the hands of their Bishop, "thus entering into sacramental communion with Christ from whom they derive strength and power to fulfil their great mission in the midst of their nationals," as the *Rome-Free Catholic,* organ of the alliance, declared.

The Pontifical Mass was followed by a meeting of the officers of the Alliance, presided over by F. Hunskohl, teacher in the Essen schools and a distinguished leader in the movement. Greetings were extended to Bishop Kreuzer, who attended all the sessions of the convention, and an address of loyalty was dispatched to Fuehrer and Chancellor Adolf Hitler, to which the latter replied as follows:

"To the members of the National Convention of the Catholic National Church Movement in Mannheim assembled I express my sincere thanks for their vow of loyalty and I do send to them cordial greetings—Adolf Hitler."

In the course of the deliberations heartening addresses were made by the several leaders and officers of the alliance, all filled with enthusiasm and confidence. Prof. Karl Droes, Mannheim, and Dr. Steinwachs, rector of the Mannheim Church, described the Catholic National Church Movement as the "shock-troops" of a reawakened Old Catholicism in the fatherland. The national president of the alliance, H. Huetwohl, rector of the Church at Essens, gave a review of the year's work, pointing out that "the faith in the victory of our cause is working miracles." Speaking of Upper Silesia, in particular, he declared that those deeply religious and patriotic folk, realizing that it is impossible to be at once Roman Catholics and loyal Germans, have come into the Old Catholic Church *en masse.*

To American Churchmen interested in this remarkable movement, we would recommend that they read the *Rome-Free Catholic,* the movement's organ, published by Pfarrer H. Huetwohl, Essen-Ruhr.

Bishop Perry to Attend Conferences in Europe

NEW YORK—The Presiding Bishop and Mrs. Perry will sail on June 26th from New York on the *Britannic* for England. Bishop Perry will attend sessions of the Lambeth consultative committee, which, under the direction of the Archbishop of Canterbury, is preparing the program for the next Lambeth Conference of Anglican Bishops, to be held in 1940.

On July 12th at Oxford, Bishop Perry will attend the opening of the Conference on Life and Work, leaving almost immediately for the Continent to visit the American churches in Dresden, Paris, Munich, and Geneva.

Late in July he will return to England for Anglican conferences at St. Paul's Cathedral, and on August 3d will help inaugurate at Edinburgh the World Conference on Faith and Order. Bishop and Mrs. Perry will return on the *Georgic,* sailing August 21st, and will remain at their home in Providence until the opening of General Convention at Cincinnati in October.

Bishop Sasaki Heads Edinburgh Delegates

Mid-Japan Diocesan to be Leader of Japanese Group to Conference on Faith and Order

TOKYO—The Rt. Rev. Dr. Paul Shinji Sasaki, Bishop of Mid-Japan, called by the National Christian Council of Japan "one of the ablest and most outstanding of Japan's Christian leaders," will head Japan's delegation to the Edinburgh Conference on Faith and Order to be convened at Edinburgh August 3d to 18th.

Bishop Sasaki was elected Bishop of Mid-Japan in 1935 to succeed Bishop Hamilton, who had retired and returned to Canada. The naming of Bishop Sasaki to succeed Bishop Hamilton in a missionary district supported by the Church in Canada set a precedent in missionary policy in Japan. Bishop Sasaki was formerly on the faculty of the Central Theological College and in 1922 served for about one year as chaplain of St. Paul's University. Besides being one of the most noted scholars in the Church and an able leader, he is one of the most imposing men in the Japanese House of Bishops.

The personnel of Japan's representation to the Oxford Conference on Life and Work of the Church, to be held under the auspices of the Universal Christian Council, July 12th to 26th, is composed of Prof. Y. Ichimura of the Kinjo Girls' High School, Nagoya (Presbyterian), the Rev. C. Yasuda of the United Brethren Church; the Rev. S. Nishida of the Congregational Church; Miss T. Kato, secretary of the YWCA, and the Rev. H. W. Schenck, pastor of the Yokohama Union Church.

Margaret Hall Commencement Held

VERSAILLES, KY.—Two girls were graduated from Margaret Hall School on June 7th. Dr. H. N. Sherwood, president of Georgetown College, delivered the commencement address.



HIGH MASS AT THE OLD CATHOLIC CONFERENCE
Bishop Kreuzer is pontificating at the impressive service in the Mannheim Castle Church.

Council Discusses Administration Plan

Report of Committee on Plan of Organization Received in Closed Session; Changes Proposed

NEW YORK—On the first day of the National Council meeting June 15th, after noon prayers, the Council went into executive session to hear and discuss the report on an administrative plan of organization, presented by Bishop Stewart of Chicago. The executive session was resumed immediately after luncheon and continued until 6:30 P.M. It was announced on the following morning that Bishop Stewart's report had been received with the understanding that it was a preliminary report. He will present a final report at the October meeting of the National Council, which will be presented to General Convention at the joint session, for discussion and action.

The text of the Council's announcement is as follows:

"A thorough review of the administrative plan in the Council's present organization had been requested by the Council at its previous meeting and was presented by a committee through its chairman, Bishop Stewart. The matter was discussed throughout a long afternoon session and the results were summarized in the following action taken by the Council:

"(1) That the National Council recognizes that it is fundamentally an agent of the executive rather than the legislative arm of the Church, and that it is and should be directly under the supervision of the Presiding Bishop.

"(2) That the Presiding Bishop should be reëstablished as president of the National Council with, however, the following provision: that the Presiding Bishop, upon election, surrender diocesan jurisdiction and be provided with facilities to carry out his office.

"(3) That two vice-presidents of the National Council be created to be elected by Council on recommendation of the Presiding Bishop: (1) first vice-president in executive charge under the Presiding Bishop of all administration, viz., domestic and foreign missions, religious education, and social service; (2) second vice-president in charge of promotion and education.

"That under the second vice-president there be such divisions of promotional and educational work as upon the recommendation of the second vice-president the Council shall determine.

"That canonical changes be recommended to effect the above.

"(4) That the National Council recommends to General Convention that the election of members of the National Council be democratized.

"(5) That quotas be redesignated as shared objectives and be determined as follows: Mathematically based on current expenses of the six-year period; modified by communicant members and strength; modified by the giving during the past six years; and modified by local problems.

"Dr. Franklin: *Resolved:* That the officers be instructed to proceed along this plan and present to the National Council at its meeting in October a list of quotas or objectives for each diocese and missionary district.

"Dr. Dandridge: *Resolved:* That the Joint Committee on Budget and Program be informed of this action and invited to cooperate with the National Council in carrying it out.

"(6) That the partnership principle be reaffirmed and division of funds be based on the relation between diocesan missionary budget and the quota for the general work of the Church.

"That canonical changes be recommended to carry out the above.

MISSIONARY DISTRICTS

"(7) That consideration be given to the discontinuance of missionary districts in continental United States in order that a more equitable distribution of aid to dioceses be possible in accordance with demonstrated need.

"The above was adopted as a recommendation to the present Joint Committee on Aided Dioceses and Missionary Districts of General Convention.

"(8) That the National Council should in its report to General Convention make clear that our hope for the coming triennium should be for a great promotional and educational effort rather than for a financial campaign.

"The committee was continued for the purpose of giving further study to this whole matter and for the preparation of the necessary canonical changes to be recommended to General Convention to make this action effective."

Rev. Joseph F. Fletcher Appointed to Civic Post

CINCINNATI—The Rev. Joseph F. Fletcher, an associate editor of THE LIVING CHURCH, has been elected chairman of the Church and school work division of the council of social agencies of the Cincinnati community chest, to initiate a state-wide campaign to urge the state legislature and federal government to make appropriations for relief through county welfare machinery.

In Cincinnati alone more than 8,000 families are left without support or income because the county welfare department had to close when existing appropriations were exhausted.

Public opinion will be organized by the Church and school work committee by securing the coöperation of clergy and social agencies in support of a new appropriation bill.

"Anti-Moth Ball Society" Makes Plans for Keeping Church Life in Summer

PHILADELPHIA—The first meeting of the Anti-Moth Ball Society was held in St. Stephen's community house, June 13th, with the Rev. John F. Hart presiding.

"As the name implies, this organization opposes the modern trend to suspend operations and put the churches in moth balls for the summer. Our aim is to consider and carry out adequate summer plans for weekdays and Sundays," he explained.

Worship, work, recreation, coöperative movements, industrial and educational problems, and the relationship of Churchmen to social agencies and the life of central Philadelphia are among the important phases of the program.

Bishop of London to Resign See in 1939

Intention to Retire Disclosed at Diocesan Conference; Visited in New York in 1936

LONDON—The Bishop of London's announcement that in a year or two he is to resign his see came as an unpleasant surprise to London Churchmen. Dr. Winnington Ingram disclosed his intention at the opening of his diocesan conference on May 31st, with the following words:

"It is with a more than ordinary sense of responsibility that I rise to address you today, as, in the natural course of events, it will not be so very long before I shall be handing over the diocese to younger hands, certainly not later than 1939, when I shall have finished 50 years' work in London and 38 years as Bishop of London. It is not that I am at all tired of the work; indeed, I love it more every year. Every day, when I wake, I say to myself, 'Another glorious day of work!' It is not that I am failing, thank God, in physical or mental vigor, but simply that it is only fair for an old man to make way for a younger man, and also probably better for the diocese to have a change. And therefore, with only a year or two at the most to look forward to, I am most anxious to get you to help me to be able to hand over the diocese in thorough working order."

Commenting on the announcement, the *Church Times* says:

"The secret of the Bishop of London's intention to resign his vast charge had been well kept. The Bishop's vitality and enthusiasm are so undimmed that most people would have predicted a continuance of his fatherly rule for many years. It cannot have been easy for Dr. Ingram to make a decision which, as he told his diocesan conference, will be like cutting off his right hand. By January 1, 1939, the latest date at which the resignation will take effect, the Bishop will have completed 50 years' ministry in London. It has been a wonderful ministry. The Archbishop of Canterbury has testified how the character of young Mr. Ingram, head of Oxford House, turned the mind of young Mr. Iang, student of the Inner Temple, from the thought of a career at the bar to the sacred ministry. Few bishops have enjoyed such widespread popularity. Churchmen of every shade of opinion in the diocese of London claim the Bishop for their own. Catholics have every reason to be grateful for an episcopate under which the fullness of Catholic faith and practice has been allowed to make its deep and ineffaceable mark on the life of the diocese. The Bishop will be sorely missed, and it is certain we shall not know his like again in London."

NEW YORK—For the first time in 10 years, the Bishop of London visited in America in August, 1936, prior to a six weeks' vacation in Canada. His Lordship, nearing 80 at that time, impressed all who saw and visited with him by his physical vigor and energetic personality.

The Bishop was deeply impressed with the progress of the work on the New York Cathedral of St. John the Divine. He said, "When finished, this will be one of the most wonderful cathedrals in the world!"

New Evaluation of Program is Planned

Continued from page 819

would be a fine thing for this action calling for evaluation to originate in the National Council. One member of the National Council should be on it, as a liaison member."

Dr. Sargent here asked, "Would you like a member of the Forward Movement Commission on it?" Dr. Block replied, "I should think so; but it would be best not to specify. Probably they would put someone from the Forward movement Commission on."

Mrs. James R. Cain of North Carolina said:

"In passing such a resolution, the National Council would be admitting that it is unwilling to perform the duty put upon it. The Council is bound to study the very matters this resolution would ask a Commission appointed by General Convention to study."

Dr. Block rose to say, "The National Council has not had time; and moreover, it ought to have a review by another group. Coming from outside, the evaluation would have objectivity."

PREFERS COUNCIL COMMITTEE

Dr. Franklin then spoke to the point, saying:

"I am in sympathy with the *purpose* of this resolution, but not with the method of carrying out that purpose. An outside opinion is of great value, and it is the custom of important organizations to seek for such an opinion. But the person or group called in to evaluate must be as thoroughly well versed in the speciality of the particular organization as its own directors. We have had evaluation committees, and they have done good service. But it would not be wise now to create another agency. Everything contained in the resolution it is the duty of the National Council to perform. I would have this a National Council matter; I should advise a Committee of and in the National Council to do this proposed evaluation. We might, and should, bring in outside specialists to help. This plan would effect the work much more wisely and well than a Commission created by General Convention."

F. Harper Sibley of Rochester said, "I don't see how a Commission of General Convention would have time, when we don't have time. We must *make* time to consider policies as well as to conduct business."

Bishop Page of Michigan brought out another question:

"We can get at a Committee, but not at a Commission. The members of the Commission would be scattered all over the country. Anyway, this is obviously our work. Then there is the question of financing a Commission. If we have a Committee, we can get it together, when the National Council meets. It should be left to the National Council, since it is a Council matter."

TOO MUCH—TOO LITTLE

Dr. Block then said:

"I find myself confused. One group here says that a Commission would do nothing; another says that it would do too much. Dr. Franklin says that the question need not be brought up at General Convention. But it is going to be brought up there. I took the liberty of bringing it up here, so the National Council might take it to General Convention itself. The time has come to reveal to the Church the wisdom and strategy of the National Council through an outside Commission. I am jealous for the National Council and I want *it* to suggest this Commission to General Convention."

Bishop Bartlett said:

"To go to General Convention is to make a confession of failure to do our job. I object strenuously to bringing in outsiders to do what we ought to do ourselves. We don't need the assistance of outsiders. Let General Convention appoint a Commission, but *not* at our request."

"INVITE CRITICISM"

Bishop Cook then said:

"If you think you are being criticized, the best strategy is to invite criticism. The best judgment is the judgment of outsiders, who can view the National Council impartially. I haven't time to evaluate our work; Dr. Wood hasn't time; Bishop Bartlett hasn't time; Dr. Franklin hasn't time. I heartily endorse Dr. Block's resolution."

Miss Corey then spoke, saying, "The National Council has not time to do this extra work. Why not ask for this Commission; or let General Convention give it without our asking? It would help our work."

Miss Matthews said, "We need to have more study and thought given to the evaluation than we can give."

Bishop Bartlett entered the discussion again, to say, "We have *got* time, if we *want* to do this work. We *can* help ourselves, if we *want* to."

The Hon. William R. Castle of Washington, D. C., then said decidedly:

"I second Dr. Block's resolution. Such a Commission would answer the complaints of the younger clergy. We should rehabilitate ourselves with the younger clergy by asking for such a Commission from General Convention."

Bishop Penick of North Carolina said:

"I think it possible General Convention will appoint such a Commission. But that should not influence our action here. We should have a Committee right here in the National Council, as Dr. Franklin suggests, to do this work."

Miss Grace Lindley, executive secretary of the Woman's Auxiliary, then spoke, saying:

"If we ask for this Commission, it will suggest that we do not feel ready to do this work ourselves. Why not learn from existing Commissions, but not turn over our work to General Convention or any Commission?"

Mr. Sibley spoke again, saying:

"We used to do more such work of evaluation in the early days of the National Council. We had department meetings with outside specialists called in to help. The Council should consider policies more. But I am in favor of Dr. Block's resolution."

Dr. Wood then said:

"The National Council comes here and listens for hours to a mass of detail with which it should not be bothered; 75% of it could be cared for in the departments, and the other 25% in the office. You spend hours approving the expenditure of $12 for French Bibles, or $19 for repairing a fence. We should be discussing and determining policies and carrying on a continuous evaluation of our work."

COMPROMISE ADOPTED

On Thursday morning, Dr. Block presented the revised resolution, and it was adopted without further discussion. Providing for a Committee appointed by General Convention instead of a Commission, to serve in coöperation with a Committee to be appointed by the National Council, the resolution, as finally adopted, embodies the suggestions of those who wished to keep the matter a National Council, and also of those who favored a group appointed by General Convention.

The reports and the discussion on Dr. Block's took so much time that routine business was done with special expedition. The meeting adjourned after Noon Prayers on the 17th. There were 25 members present on Tuesday and Wednesday, and 18 on Thursday.

Text of Council Resolution Creating Committee on Policy to Cooperate With General Convention Body

NEW YORK—The following is the text of the resolution adopted by the National Council creating a Committee on Strategy and Policy, and requesting General Convention to appoint a similar coöperating committee to evaluate the policies, strategies, and activities of the Council.

"Whereas, the Christian Church is confronted with a changing world order, with its new demands and opportunities at home and abroad,

"And whereas, the very health and life of the Church depend upon intelligent support of her missionary enterprise addressed to the needs of our modern age, therefore be it

"Resolved: that the National Council appoint a committee of five of its members to be known as the Committee on Strategy and Policy to recommend such adjustment of our organization and the time schedule of the meetings of the Council as to provide adequate opportunity for consideration of matters of policy and the delegation of matters of detail to the proper officers, departments, and committees; and be it

"Further resolved: that to obtain an objective view of our policies, strategies, and activities, we recommend to the General Convention the appointment and financing of a committee composed of bishops, clergy, laymen, and lay women learned in the history and present work of the Church and in the trends of thought and life in our own and other communions and lands (such committee to have in its membership one representative of the National Council to preserve adequate liaison) and to study the policies, strategies, and activities by which the Church's Program at home and abroad should be first, administered from headquarters, second, carried on in the field, and third, promoted and supported; and be it

"Further resolved: that this latter committee be requested to hold such joint meetings with the Committee on Strategy and Policy of the National Council and to make such recommendations to the Council during the coming triennium as may be deemed wise and necessary for thorough evaluation and study and for a more intelligent planning and prosecution of the Church's missionary work in all fields."

Budget for Coming Triennium Reduced

Smaller Increase Over Figures for Current Triennium Thought Best Policy by National Council

BY ELIZABETH MCCRACKEN

NEW YORK—A reduction of the preliminary Budget figures for the next triennium was decided upon by the National Council on the second day of its meeting here, June 15th to 17th, canceling the action taken at the Council's December meeting. At that time, $2,500,000 was set for 1938, $2,600,000 for 1939, and $2,700,000 for 1940. Dr. Lewis B. Franklin said that it could not be hoped that these amounts would be raised and that to reduce them later would discourage everyone concerned. The figures now offered are $2,400,000 for 1938, $2,500,000 for 1939, and $2,600,000 for 1940. The Budget was adopted after a discussion which resulted in a resolution providing for restoration of work in 1938 to the amount of $200,000 over and above the minimum Budget of $2,400,000, to become effective if and when it can be shown that the Budget has been raised.

Dr. Dandridge was the first speaker on the proposed Budget. He said:

"This figure for 1938 is $100,000 more than the Budget for 1937. Can we raise that additional $100,000? Can we raise still another extra $100,000 in 1939 and yet another in 1940? Money falls off in the triennium, it does not increase. We are just kidding ourselves if we say that we hope to get it. How are we going to do it?"

Dr. Franklin replied, "We plan to restore missionary education where it has fallen off, and to increase it."

Bishop Stewart of Chicago said: "Our new plans for missionary education should bring it."

DIFFICULTIES SEEN

Miss Elizabeth Matthews of Southern Ohio observed:

"If you set a figure in the fall of 1938, we must get it in a whirlwind campaign by February. You exhaust the giving power of a few and neglect the slow processes of education of the many."

Miss Eva D. Corey of Massachusetts said, "I do not see how we can get the 1939 and the 1940 increase. We may get it in 1938, but it is doubtful after that. Actually to secure such additions is a very slow process."

Bishop Cook then spoke, saying:

"We did not press at the conferences the size of the Budget. Bishop Stewart puts reliance on the new quota system. I am skeptical about it. On the Budget and Program Committee I see the names of bishops who are opposed to the quota system. It will be hard to get them to agree to recommend it—if not impossible. Our conferences have created enthusiasm in deputies and added to their information. But they all saw the utter futility of voting a Budget which the Church is not able nor willing to raise. We have in no year since 1934 come anywhere near raising even the Emergency Schedule. We must face reality and vote a Budget the Church can raise. I can think of nothing that would so stimulate the Church as to be able to announce that we had raised what we had in the Budget."

ANNUAL IMPROVEMENT NOTED

Dr. Franklin at this point gave some figures, saying:

"Every year has been a little better, since 1934. Money did not fall off during the triennium, but increased. The figures show $1,256,907 in 1934; $1,355,643 in 1935; $1,362,641 in 1936; $1,419,443 for 1937."

Bishop Stewart of Chicago here said:

"I am worried about the Budget and Program Committee. Some of its members are opposed to the quota system. But I think they would consider the new quota plan of the National Council. It is not so harsh as the old one. I share with Miss Corey the fear that voting even $2,400,000 is dangerous. We met $2,300,000 only by using a big legacy. We cannot expect again from certain large dioceses the tremendous increases they gave us last year. Yet we cannot dare to keep to the figure of $2,300,000. That would discourage those who wish to see and to take part in an advance. We must do promotional and educational work; and we must have the cooperation of the Budget and Program Committee. Even $2,400,000 does not touch the debt."

Dr. Franklin then said, "We need to bring about a better division of funds between the parish and the missionary work of the Church; between the diocese and the General Church."

INCREASED INCOME NOTED

Dr. John W. Wood, executive secretary of the Department of Missions, was the next speaker. He said:

"The situation we are facing is this. Even with the proposed Budget, we are asking our missionaries to carry on for another three years without any relief. I am credibly

(Continued on page 825)

Council Sends Greetings to the King of England

NEW YORK—The following message composed by a committee of which Bishop Stires was chairman, was sent by the National Council at its recent meeting through the British Ambassador to King George VI:

"Your Majesty:

"On behalf of the Protestant Episcopal Church in the United States, which is the American branch of the great Anglican communion, the National Council has the honor to express to Your Majesty its gratification in your accession to the throne of Great Britain, Ireland, and the Dominions beyond the Seas.

"The Church in America ventures to send to Your Majesty its good wishes for a long and prosperous reign, which it believes will be beneficial not only to the far-flung lands whose people owe allegiance to the British throne, but to the entire world.

"We pray God to support and succor Your Majesty, to maintain and strengthen you in your high purposes; that as Defender of the Faith your Majesty's reign may be an inspiration to all the peoples of the earth."

Discuss Conferences Held With Deputies

Meetings With Diocesan Members of General Convention are Found Useful by National Council

BY ELIZABETH MCCRACKEN

NEW YORK—The recent series of conferences between members of the National Council and the bishops and deputies to General Convention from the various dioceses and missionary districts was extensively discussed at the meeting of the National Council at Church Missions House June 15th to 17th.

The longest section of the report of Bishop Cook of Delaware, Council president, was devoted to this subject. Bishop Cook declared that the interest and enthusiasm everywhere displayed were memorable. The conferences considered both the problems of the National Council and local problems. Although it had been no part of the original plan to secure pledges or resolutions, yet some of the diocesan and district groups insisted upon putting their determination to coöperate on record in this definite manner. In not a single instance was there any suspicion of the motives of the National Council in requesting these conferences, nor was there even one exception to the hearty welcome extended to the conference leaders from headquarters. Clergy and laity alike were ready and eager to compare notes and to give and to receive information.

Following this section of his report, Bishop Cook paused and called upon those members present who had led conferences to speak briefly of their experiences and impressions.

"SUBMERGENCY SCHEDULE"

Dr. Edmund P. Dandridge of Nashville, Tenn., the first speaker, said:

"There was a cordiality of reception everywhere I went. The attitude of the clergy and laity showed interest as great as ours, and a determination to make *some* advance in the size of the Budget. In one place, the Emergency Schedule was called the 'Submergency Schedule.' There was a desire expressed to have a chance to study the report of the Committee on Budget and Program *before* General Convention. Also, more direct contact with missionaries from the field was wanted."

Bishop Lawrence of Western Massachusetts, speaking of the conference held in Boston, said:

"A very representative gathering was present. The discussion on local conditions in New England was full and valuable. We did not get so far in the consideration of national affairs, owing to the fact that many had to leave before the session ended."

The Rev. Dr. Karl M. Block of St. Louis, Mo., said:

"Gratitude was expressed that the officers of the National Council had felt that contact should be made by them with the dioceses and districts. Instead of suspicion, there was pleasure and the hope of more intimate contact in the future. Too much emphasis had

been put by the dioceses, they said, on their own local affairs; they not only wanted to enlarge their outlook but wanted help in doing it."

CLOSER CONTACT STRESSED

The Rev. Franklin J. Clark, secretary of the National Council, said:

"I led 19 conferences, six of them alone, because of Dr. Franklin's illness. My impression is that I never took part in anything so worth while. I began each conference by saying that we were there to talk over our problems and to get their suggestions. The April meeting of the National Council, I told them, had been postponed to June, solely in order to bring back the results of these conferences. Some felt that the Budget was too small. Many wanted the Budget personalized. They deplored the fact that missionaries now go about so little, as compared with the old days, speaking about their work. Most of those I met wanted closer contact with the National Council; this was emphasized on the Pacific coast."

William L. Richards of the Field Department said:

"I led 17 conferences, in 22 dioceses. In the discussions of finance, there was divergence of opinion about the quota system. Some were against it because they thought it limited giving in places where it was easily possible to exceed the quota. Others were against it for the opposite reason: in some places the quota could not be raised and people got discouraged and relaxed effort. As to the Budget, some wanted one Budget; others wanted several Budgets, with grouped items on each."

James E. Whitney, assistant treasurer of the National Council, said:

"Everywhere I went I found a desire for more intimate contact with the National Council and with missionaries. I thought some would prefer a Budget that we knew was within the ability of the Church to raise."

"SPIRIT OF CORDIALITY"

The Very Rev. Dr. Claude W. Sprouse of Kansas City, Mo., said:

"Mr. Houghton held a fine conference in Kansas. I held two, one in Iowa and one in the diocese of Springfield. I found a lovely spirit of cordiality; the younger men were particularly enthusiastic. It was suggested by several persons that we should use the term 'the mission of the Church,' not 'missions.' The idea was that the Church is always and everywhere a missionary Church and whatever it does is missionary work."

The Rev. Dr. Hobbs, executive secretary of the Department of Publicity of the National Council, said:

"I found that there was inadequate information, because of an inadequate approach with information, about the missionary enterprise of the Church. The groups I met with, in seven dioceses, admitted this and wanted it corrected. A desire was expressed for a 'payable Budget'; and a desire to break down the Budget into units. And I found opposition to the possible restoration of the quota system."

Bishop Stewart of Chicago said:

"I held conferences in the dioceses of Milwaukee, Eau Claire, Duluth, and Marquette. In Milwaukee, they made the criticism that the National Council does not meet often enough to outline policies. Of necessity, with only four meetings a year, little except business could be considered. Everywhere a desire to hear from more missionaries was voiced. They said they would even be glad to hear speakers who had no great gift for speaking, who were poor speakers, just for the sake of knowing directly from them about their work in the field. I found that many of the laity and far too many of the clergy did not know about the partnership plan, incredible as it may seem. The reason is that it appears only in the financial report of a diocese. Many people wanted projects, instead of merely a Budget. Most would prefer, they said, the word 'objective' instead of 'quota.' But all were in favor of finding out and giving their fair share, no matter what you call it."

Bishop Bartlett, executive secretary for Domestic Missions, said:

"I found it embarrassing to talk over local problems, because many deputies did not know much about the problems of their own dioceses. But there was an enheartening desire to understand our problem and to help."

FOUND OPTIMISM

Dr. Addison E. Knickerbocker of Minneapolis, Minn., said:

"In Montana, where I led a conference, I found great optimism. The only criticism of the National Council made was that it did not establish relations with the *parishes* instead of the *dioceses;* and this was more of a wish that the National Council would do this than a criticism because it had not done it. The feeling was that parishes would give more for missions if they could give it directly."

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, the last speaker on the conferences, said:

"I hope that you all realize the great triumph it has been to have held these conferences. My associates did their share, and mine, too. Conference reports have, to date, been received from 56 dioceses and 11 districts. In only two dioceses and two districts were no conferences planned. All the others held them or are to hold them. As you have heard, they were successful even beyond the most sanguine expectations."

"PAY AS YOU GO"

After these speeches on the conferences, Bishop Cook finished the reading of his report. Mentioning the pay as you go plan, he affirmed that no suggestion had been made by the National Council that this plan should be abandoned. On the contrary, it was proposed to adhere to it as strictly during the next triennium as through that now in its third year. As to the quota system, Bishop Cook said that there was a wide divergence of opinion on it, and that no way out of the dilemma involved had yet been discovered.

Parish Active in Negro Work

DETROIT—St. Matthew's parish, under the leadership of the Rev. E. W. Daniel, is doing an important work among the Negroes of Detroit, one of the most active parish organizations being the men's club, of which Samuel H. Russell is president. An annual feature of the work of the club is the holding of a dinner at which Negro leaders in interesting fields are speakers. Over 400 attended the annual dinner held in the parish house on June 5th, including a number of the clergy and their wives, Mr. and Mrs. John C. Spaulding, and Bishop Page of Michigan.

Oriental Christians Aim at Closer Bonds

Japanese and Chinese Leaders Join in Retreats to Aid Coöperation Between Christian Groups

TOKYO—A step forward in Japanese-Chinese amity has been taken in a definite move to bring about closer relations between the National Christian Councils of Japan and China and between the Christians of the two nations.

Two retreats are being held this year, one in China and the other in Japan. In the Chinese retreat five Japanese Christian leaders sat for three days with a group of Chinese Christian leaders, shared their mutual concerns, and frankly discussed the problems which are disturbing the relations between the two nations. Later a group of Chinese Christian leaders were scheduled to come to Japan for a similar three-day retreat with Japanese Christian leaders.

The Japanese delegation left Tokyo on May 5th for Shanghai, where the China retreat was held May 14th to 16th. The Japanese leaders are the Rev. Dr. Y. Chiba, chairman of the Japan National Christian Council, the Rev. A. Ebisawa, general secretary of the council, the Rev. M. Kozaki, chairman of the general affairs committee, Miss M. Kawai, head of Keisen girls' high school, and the Hon. T. Matsuyama, member of the diet and a leading Christian layman. After the Shanghai meeting the Japanese leaders visited Nanking and Peiping in order to study at first hand conditions in North China. The party also attended the closing sessions of the biennial meeting of the China Christian Council held in Shanghai, May 5th to 11th.

Both councils are eager for closer relations and are making every effort to understand each other and to build a bond of Christian brotherhood among these two great Asiatic peoples.

Liturgical Prayer to Be Theme of Next Church Union Institute

KENT, CONN.—The American Church Union, through its committtee on priests' institutes, announces a school for clergy, to be held at Kent School, from Labor Day, September 6th to September 10th. The topic for study will be liturgical prayer.

At the institute last year it was voted unanimously to continue this subject. The courses of instruction will be on The Canon of the Mass by the Rev. William P. McCune of St. Ignatius' Church, New York; on The Liturgy and Preaching, by the Rev. William D. F. Hughes of the Cathedral of St. John the Divine, New York; and on The Social Teaching of the Liturgy, by the Rev. Edwin S. Ford of St. Mary's Church, Sparta, N. J. The chaplain of the school will be the Rev. Fr. Joseph of the Order of St. Francis. Priests wishing to attend the institute this year are asked to send their names, with the registration fee of $1.00, to the chaplain, at Little Portion, Mount Sinai, N. Y.

VTS Graduation Exercises Held

Graduation Address Delivered by Bishop Washburn; Degrees are Conferred on 19 Students

WASHINGTON—At the 114th commencement exercises of the Virginia Theological Seminary at Alexandria, Va., Bishop Washburn of Newark delivered the address to the graduating class, and the Rev. William G. Gehri, Morgantown, W. Va., gave the ordination sermon.

The degree of Bachelor of Arts was conferred on the following: Robert R. Brown, San Antonio, Tex.; Gray M. Blandy, Newton Mass.; William F. Gates, Jr., Chattanooga, Tenn.; Gordon E. Gilley, Winchester, Mass.; David M. Goto, Tokyo, Japan; Charles A. Higgins, Beckley, W. Va.; Clyde L. Jardine, Douglas, Ga.; O. Worth May, Raleigh, N. C.; George P. Packard, Ruxton, Md.; Henri B. Pickens, Washington; George H. Prendergast, Miami, Ariz.; John G. Shirley, Charles Town, W. Va.; James Stirling, Danbury, Conn.; Frederick Turner, Greenville, N. C.; Robert B. Campbell, Virginia, and Thomas G. Faulkner, Jr., Blackstone, Va.

The degree of Master of Arts was received by Treadwell Davison, Richmond, Va.; and the degree of Bachelor of Science was given to Warren G. Hunt, Arlington, Mass., and Henry Nutt Parsley, Wilmington, N. C.

Budget for Coming Triennium Reduced

Continued from page 823

informed that the total increase in income during 1936 in the United States was $9,000,000. I am confident that Church people must have shared in that increase. It is pathetic that the missionary endeavor of the Church is not getting any of that increase."

Bishop Bartlett here said:

"It is a little bit more than pathetic; it is tragic. We have taken care of our missionary work by taking it out of the missionaries. It is too much to ask them to endure that indefinitely. Let us vote this Budget and expect to get it. The money is in the Church. There is enough money spent by Church people on cocktail parties alone to pay for the whole missionary program of the Church."

MUST DEPEND ON FAITHFUL

Miss Corey here said decidedly:

"We are not going to get any money for missions from Church people who are spending money on cocktail parties. They don't care anything about missions. We must depend, as we always have depended, upon the devoted Church people who know something about the Christian religion; and they are few, comparatively speaking. I do not wish to have anyone think that I lack vision because I see the difficulties contingent upon raising an extra million. I shall go out and help to get it, if voted. But I do not want to disappoint the missionaries who will expect us to get it, as we should, if we vote it."

Bishop Stewart spoke again here, saying:

"This is a minimum Budget, not a great objective; $2,400,000 is *again* a Submergency Schedule. And we propose to put on a plan of education which will invade even the cocktail parties. We hope to arouse *all* Church people. We hope to get some of the income now being spent on beer, whiskey, cosmetics, jewels, and automobiles. But we must remember that some of the Church people who have shared in that $9,000,000 increase of national wealth have been tapped by their bishops and rectors."

ALLOW FOR ADVANCE

There were a few other speeches, following which the Budget was voted. Discussion then turned to the proposal that a schedule of work to be restored in the additional amount of $200,000 for 1938 should be adopted. This was voted, with the full understanding that only if and when the Budget was raised should contributions be asked or even accepted for this restoration program.

GIRLS' FRIENDLY SOCIETY

The next order of business was the presentation of a report by Dr. Block on the work of the Girls' Friendly Society, in which he paid high tribute to the high standard of work done by that organization. Following this report, Dr. Wood, Miss Corey, Bishop Page of Michigan, and Bishop Bartlett spoke with enthusiasm of the work of the GFS.

"DIPLOMATIC CORPS"

The Rev. Dr. Frank Gavin held the attention of the Council with his report and proposals for reorganization of the work of the Advisory Commission on Ecclesiastical Relations. Dr. Gavin began by quoting Canon 60, section 5, paragraph 5, which provides for a fact-finding group on relations with other religious bodies. He then went on to point out that what is urgently required, in addition, is what may be called a diplomatic corps. He said:

"Why do we need such a diplomatic corps in the Episcopal Church? We have lost union with many ecclesiastical groups because we *had* no diplomatic corps. We must have (1) facts; (2) the dissemination of those facts; (3) a group to confer. We are always laggards because we lack facts, and because we have no coöperating group. We are so ignorant that we do not know how many religious groups there are, nor how many members there are in any such group, even in our own immediate district. I suggest a set-up for the work of ecclesiastical relations which would function through five departments, each under competent and informed leadership. (1) to deal with relations with the Protestant bodies, under Bishop Parsons of California; (2) for the Orthodox, under Bishop Wilson of Eau Claire; (3) for the Anglican communion, under the Presiding Bishop and Bishop Gardner, Coadjutor of New Jersey; (4) a department to provide ecumenical correlation, under Bishop Oldham of Albany; (5) a department of research and investigation, under the Rev. Dr. William H. Dunphy and myself.

"As for the budget for this work, we have had $1,900 for 1937. It is proposed that the budget for 1938 be $4,000. This means that most of the workers give their services. They are glad to do it. There are great opportunities. With this diplomatic corps, we can hope to meet them for the Church."

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National Church of Albania is Formed

Power of "Church Opinion" Shown by Healing of Schism in Ranks of Albanian Orthodox

By W. A. Wigram

LONDON—A recent episode in the Orthodox Church, now happily concluded, shows how the mere weight of "Church opinion" in that body can put a stop to a serious irregularity, even when all the support of government, for what it is worth nowadays, is exerted on the wrong side.

In 1936, the Church of Albania demanded "autocephalous" status of the Ecumenical Patriarchate, and the gift was refused, on the double ground that the Church in question was too small (250,000 faithful and four bishoprics, of which three were then vacant), and that it was too "odd" in its habits.

It is true that Albania is still rather like the Highlands before the "'45" and that it is not so long since the head of the police, being ambitious of ecclesiastical rank and power, got himself consecrated Bishop by the process of inviting two bishops to police headquarters, and then informing them that they would neither leave that place nor get anything to eat till they had obliged him in that trifle! There was then reason for saying that a land where that sort of thing happened was hardly fit for ecclesiastical self-government. The Independence party, being impatient, then got two Serbian bishops to come and consecrate four prelates for them—my lord Bishop-police-minister had found it expedient to leave the country—and these new prelates met in synod and declared their Church autocephalous. The government of the land supported them and gave them a charter to that effect.

CONSECRATIONS VOID

The Ecumenical Patriarchate declared that the consecration was void *ab initio,* and that the men were merely monks still.

This is hardly the way in which Westerns would have approached that difficulty. We might have said that the sacrament had been scandalously irregular, but was complete. *"Fieri non debuit; factum valet."* Minister, form, matter, intention, were all there, for bishops had performed the rite with the full service of the Church, intending to make bishops of men who were *"episcopabiles."* Yet, Orthodox canon law declared the rite void, on this theory. It is the Church, the Body of Christ, the life-blood of which is Love, that has the power of continuing her own sacramental life by ordination.

It is the Church, in union with her divine Head, that gives the bishops the right to exercise her powers within the sphere committed to them: while acting within it, they have all her powers, but if so far left to themselves that they go outside it, that act proves that the love which is the life-blood of the body has failed, and been cut off in them by their own act, and naturally power to act in the name of the Church has gone with it. Cut off the blood-supply from a hand, and it goes numb and powerless, and gangrene will soon supervene. That is how the Orthodox Church envisages the apostolic succession; not mechanically, as "a golden pipe down from the Apostles," but as the continuity of a living body in union with its Head. Thus naturally, on this principle, the four Albanian bishops were told that they were not bishops at all.

The weight of Orthodox opinion soon told upon them, and they admitted their error. As a preliminary to an agreement, and to satisfy the law of the land, they asked to be allowed to resign, formally, the office which they owned that they had never really received. They reverted to the status of monks. When that had been done, the leaders of the Church could request once more that the Ecumenical Patriarch of Constantinople, under whose jurisdiction they were from of old, would reconsider the question of the bestowal of autocephalous status.

INDEPENDENCE GRANTED

This was now done by the Patriarch in synod, and the grant duly made. An archbishop of the see of Tirana, and three bishops of Durazzo, Argyro-Castro, and Belgrad of Albania were duly consecrated in Constantinople, and these prelates were given power to regulate, in synod, the affairs of the autocephalous Church of Albania, on the sole condition that they received the "Holy Chrism" from Constantinople, as do other autocephalous Churches, in token of their historical allegiance. Thus another autocephalous Church, the 15th in the sisterhood, has been added to the band that constitutes the Orthodox communion, and we may congratulate the whole Church on the two facts that loyalty to Church life has proved able to avert the danger of a schism, and has shown how unimportant a thing "established status" with the support of a national government is for the realities of Church life.

Eucharistic Conference Held at Thomaston, Me.

THOMASTON, ME.—The annual Eucharistic conference of the diocese was held on June 3d in the Church of St. John the Baptist here, with a good attendance of clergy and lay people.

Following the choral Eucharist celebrated by the Rev. Herbert B. Pulsifer, the Very Rev. Howard D. Perkins, Dean of St. Luke's Cathedral, Portland, preached on the origin and significance of the feast of Corpus Christi.

The Rev. Dr. Victor L. Dowdell of Saco conducted a conference on the Blessed Sacrament; Bishop Brewster gave a meditation, and the closing address was given by the Rev. Joseph H. Bessom, of Old Town.

Ready in July

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By Ruth Irwin Rex

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This book of services of worship for the Church school therefore provides five services for the Primary department and four for the older children. For the latter there is also a section containing a suggested plan for teaching the children during Lent about the services of Morning Prayer and Holy Communion.

For the Primary department the services are: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, A Service for Missions; No. 4, A Service of Thanksgiving for the Church; No. 5, A Service of Thanksgiving for God's World. For the Junior and Senior departments: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, Thy Kingdom Come; No. 4, A Service of Praise.

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Dr. William N. Guthrie Announces Resignation

NEW YORK—The announcement of the Rev. Dr. William Norman Guthrie's intention to resign before September has been made public.

Boyd Langdon Dailey, junior warden, expressed regret that Dr. Guthrie should wish to relinquish the rectorship he has filled for 26 years and praised his successful work at St. Mark's. He made no reference to the clashes that Dr. Guthrie had with Bishop Manning over the eurythmic dances he introduced in his church in the 1920's and the controversy he had with a former vestry over his invitation to Dr. Edward S. Cowles, psychiatrist, to conduct his Body and Soul Clinic at St. Mark's.

Dr. Guthrie, who was born in Scotland of American parents, was educated at the University of the South, Sewanee, Tenn., and served as rector in Ohio and California churches before coming to St. Mark's.

Dr. Guthrie has informed the vestry that he will continue in his pulpit until they find his successor. "Innumerable and exhausting chores" that fall to the lot of the rector and the ever-increasing tendency of worshipers to go out of town for their weekends are among the things that have prompted Dr. Guthrie's desire to resign.

New Low Rates to Cincinnati Announced by Rev. F. J. Clark

CINCINNATI—In view of the reduced fares in operation all over the United States, the railroads have discontinued the usual convention rate of a fare and a third which has previously been in effect, according to an authoritative abstract of information given to the Rev. Franklin J. Clark, secretary of the National Council. The new low rates are about the same as a fare and a third, and in some cases a little lower than that.

The usual certificate requiring validation both by the railroad agent and the secretary of the General Convention is now eliminated.

Editor Returns From Europe

NEW YORK—E. Sinclair Hertell, religion editor of *News-Week* magazine, returned to New York recently on the North German Lloyd liner *Europa* from a month's stay in England. Mr. Hertell met a number of prominent Churchmen, and on Empire Day he was the guest of the Bishop of London at the great thanksgiving service held in St. Paul's Cathedral and attended by 4,000 people, including the royal family.

Georgia Delegates Elected

SAVANNAH, GA.—The following delegates were elected by the Woman's Auxiliary of the diocese of Georgia in convention at Augusta in May, to the triennial meeting:

Mmes. Rose du Bignon, E. E. More, Maria Jackson, W. J. Walker, and Anna Branham. Alternates are: Mmes. Amanda Carter, Pearl Williams, A. L. Brown, E. P. Geiger, and Anna Taylor.

81st Commencement at Berkeley School

"Need of the World" is Theme of Bishop Lawrence's Address; Four Awarded Bachelor's Degrees

NEW HAVEN, CONN.—Bishop Lawrence of Western Massachusetts delivered the commencement address at the 81st annual commencement of the Berkeley Divinity School, held June 10th. The theme concerned the need of the world and the contribution that a humble follower of Christ could make. Bishop Budlong of Connecticut presented the diplomas and Bishop Brewster, retired, gave the benediction.

"To life overgrown with materialism," said Bishop Lawrence, "the devout priest will emphasize the life of the spirit of God; in a world gripped by mass movements and commonplace conformity he will offer Christ's emphasis upon the individual and his infinite value; to a civilization characterized by complexity and confusedly interacting currents, he will offer the simplicity of Christ; to mankind heavy-laden and uncertain he will give the certainty of conviction about Christ as the way, the truth, and the life; to a universe saturated with selfishness and self-conceit, he will furnish a living example of utter self-forgetfulness and self-sacrifice."

The degree of Bachelor of Divinity in course was awarded to Gordon Bird Galaty, diocese of Chicago; Philip Peter Kierstead, Maine; the Rev. Aaron Manderbach, Pa., and to Richard Irwin S. Parker, Los Angeles. A diploma of graduation was presented to Camille Innocent Lodter of Rhode Island. Messrs. Galaty and Kierstead delivered informal addresses, and the Very Rev. W. P. Ladd, Dean, announced that Philip Kirstead would study in the University of London next year on the John Henry Watson Fellowship, and that Canon Cyril E. Hudson, of St. Albans, England, will lecture during the fall term.

Katharine Wells Made Associate Director of Church Army Sisters

NEW YORK—Miss Katharine A. Wells has been appointed associate director of Church Army mission sisters' work and director of the domestic matters at the training center here, according to an announcement from headquarters.

Miss Wells, who holds degrees from Mount Holyoke and Harvard, has been active in Church work for the past 15 years. She has worked with the Girl Scouts, YWCA, summer camps, and at settlement houses.

Bishop Johnson to Speak in New York

NEW YORK—Bishop Johnson of Colorado will be the preacher at the Cathedral of St. John the Divine, both morning and afternoon, on the following Sundays: July 11th, 18th, and 25th; August 1st, 8th, and 15th. The summer choir will render special music throughout the summer season.

Priest Marks 40th Year

NEWPORT, R. I.—The Rev. Dr. Charles Hutchinson, rector of St. John's Church here, celebrated the 40th anniversary of his ordination to the priesthood on June 11th. Many friends and well-wishers offered him congratulations on his long service to the Church.

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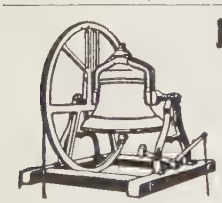
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Seek to Raise $3,000 for Religious Training Camp for Negro Youth Project

SAVANNAH, GA.—The immediate problem before those who are backing the project of a religious summer training camp for Negro youth in the diocese of Georgia is to raise not less than $3,000 for its furtherance. A site near St. Mary's, on the borderline between Georgia and northern Florida, has been chosen. So far only a little over $200 is at hand.

The council of Colored Churchmen and the Woman's Auxiliary, in convention at Augusta in May, went on record as endorsing the camp, and pledged to raise, as soon as possible within the year, $250. The St. Augustine's conference held at St. Augustine's College, Raleigh, N. C., representing the entire fourth province, and with representatives from the dioceses of Maryland, Washington, and Virginia, also went on record as approving the camp at St. Mary's and appropriated a substantial sum for its promotion.

The camp is not strictly a diocesan project as it is planned to use it as a camp for Colored youth in the Southern states. Those who have endorsed the camp and contributed toward it are Bishops Barnwell, Mikell, McDowell, Penick, Bratton, Green, Quin, Washburn, Morris, and Bartlett; the Rev. Robert W. Patton, Dr. Wallace A. Battle, and Miss Grace Lindley.

Columbia Teachers College to Present Two Church Seminars

NEW YORK—Windham House, New York, will be open for residence during the summer session of teachers college, Columbia. Windham House is the Episcopal Church student residence under the supervision of the National Council. Teachers college is again offering two summer courses especially for Episcopal Church leaders.

There will be two seminars for Episcopal Church leaders in religious education, held in connection with the summer school. Each one will run for three weeks. The first, from July 12th to 30th, will deal with problems of curriculum, especially the teaching of the traditions of the Episcopal Church. The second seminar, August 2d to 20th, will take up adult education in the Episcopal Church. These groups will meet daily except Saturday and Sunday from 5:00 to 6:30.

The teachers college announcement adds: "Each seminar carries one point college credit. The fee is $12.50 a point. In addition there is a university fee of $7.00." Dr. Adelaide Case, professor of education, will lead the seminars.

Lexington Delegates Appointed

LEXINGTON, KY.—The executive board of the Woman's Auxiliary of the diocese of Lexington has appointed the following delegates to the triennial:

Mmes. R. W. Phillips, Thomas Thames, George R. Hunt, John Skain, and Gerald H. Catlin; alternates are: Mmes. J. Oliver Jenkins, Zeller, Preston Johnston, Cecil Cantrill, and Richard Patton.

Mrs. Cook Wills Fortune to Diocese of Minnesota

MINNEAPOLIS, MINN.—Mrs. Elbridge C. Cook, for the past 50 years a communicant of St. Mark's Church, in her will filed for probate on June 4th left large bequests to the Church in the diocese of Minnesota, as follows:

Fifty thousand dollars toward the endowment fund of St. Mark's Church; $20,000 to be used at the discretion of the rector, wardens, and vestrymen of the church for general purposes; $50,000 toward the endowment of Wells memorial, a Church settlement house; $30,000 to the diocese of Minnesota for residence and offices for Bishop Keeler, Coadjutor of the diocese; $35,000, the income of which is to go to Bishop Keeler to be used at his discretion for missionary work in the diocese; and $35,000 to be used as a capital revolving fund from which the missions of the diocese can obtain loans at a low rate of interest.

In addition to the above bequests, the residue of the estate is divided into three parts, as follows: one-third to be added to the $35,000 trust fund for missionary work in the diocese; one-third to the Church home for the aged; and one-third to St. Mary's Hall for girls at Faribault. St. Barnabas', the Church hospital of the diocese, will receive one fourth of the annual income from a trust fund of $250,000. The National Cathedral at Washington received $10,000.

In 1935 Mrs. Cook gave the Church home for the aged $50,000, with which was erected the Isabella T. Cook hall, a modern addition to the home.

Western New York's Camp for Boys to be Opened on July 3d

BUFFALO, N. Y.—The diocesan camp in Allegheny State Park, Camp Carleton, will open July 3d and continue until August 28th. The camp will be under the direction of George F. O'Pray, who is a student at the General Seminary and has had much experience with boys' camps.

The chairman of the Camp Carleton committee is the Rev. Charles L. McGavern, Canon at St. Paul's Cathedral. The camp is operated under the joint direction of the diocese of Western New York and the Buffalo assembly of the Brotherhood of St. Andrew. It is located 75 miles south of Buffalo. The camp site is three miles south of Red House and 10 miles from Salamanca in the heart of the Allegheny State Park.

Texas School Makes Changes

SAN ANTONIO, TEX.—The board of trustees of St. Mary's Hall have announced the appointment of Miss Estelle Marion Bonnell, graduate of Vassar college and dean of the child education foundation, New York, as head mistress, and Miss Marjorie McGowan as executive of the school, effective in August. Miss Ruth Coit remains as trustee in residence.

The trustees further announce the change of the name of the school from St. Mary's Hall to the Ruth Coit School.

Connecticut Church Celebrates 200th Anniversary of Founding

DERBY, CONN.—Commemorating the 200th anniversary of the founding of St. James' parish, June 6th to 13th, a bicentennial celebration was held with the Rev. Mark J. Carpenter, rector, in charge of the program. A church fair, reunion banquet, and historical pageant were listed among the events.

Speakers at the various services were the Rev. Messrs. Arnold Fenton, rector of Christ Church, Ansonia; Thomas Shannon, rector of Immanuel Church, Ansonia; Louis L. Perkins, rector of the Church of the Good Shepherd; J. Chauncey Linsley, Berkeley Divinity School, New Haven; Arthur Lewis, rector of St. Michael's; J. R. V. McKenzie of Huntington; and the Rev. Dr. Plunket, rector of St. Mary's Roman Catholic Church.

Long Island Delegates Elected

GARDEN CITY, N. Y.—The following have been elected Long Island delegates to the Woman's Auxiliary triennial:

Mmes. John B. Pitman, Henry D. Waller, Lewis W. Francis, Lester L. Riley, and Alex R. McKechnie. Alternates are: Mrs. Stanley Andrews, Miss Gertrude L. Gibson, Mmes. F. K. I. Quine, H. J. Jackson, and A. E. Saunders, Jr.

Honorary Canons of Washington Chosen

Continued from page 819

most effective in advancing its welfare." They have all been occasional preachers at the special Sunday vesper services as well as members of the cathedral council established several years ago—the advisory body, composed of the 15 chapter members (all clergymen or laymen of the Episcopal Church) and of an equal number of other persons, including a minority of non-Episcopalians.

The "honorary canons" are to be distinct from the regular "residentiary canons," who under the Bishop and dean conduct the cathedral's work and its public worship.

The Rev. Dr. William Adams Brown is professor emeritus of theology at Union Theological Seminary in New York City. He is a voluminous writer on theological and Church matters. Two of his recent publications, *The Church—Catholic and Protestant* and *Church and State,* have been prepared with a special view to the world Christian conferences to be held this summer in Oxford and Edinburgh under the chairmanship of the Archbishops of Canterbury and York respectively. He is president of the American section of the Universal Christian Council for Life and Work.

Dr. John R. Mott has been for over a generation the recognized leader of the Christian Student Movement throughout the world. He served for 10 years as chairman of the continuation committee of the Edinburgh World Missionary Conference, was chairman of the Institute of Social and Religious Research, and is at present chairman of the International Missionary Council. He is the author of many books of which the latest is *Coöperation and the World Mission.*

Dr. Douglas Freeman, author of the life of Robert E. Lee, which received the Pulitzer Award, is editor of the Richmond *News Leader.* He has long been a religious leader in the South, where his Sunday broadcasts on vital Christian themes have been greatly appreciated. His recent addresses in Washington on the cathedral and the cause of Christian unity have been notable.

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Northwestern Music Institute to Hold Fifth Annual Meeting

EVANSTON, ILL.—The development of a larger conception of the place of music in worship is the primary object of the fifth annual Church and choral music institute, to be conducted by the department of Church and choral music at Northwestern University July 26th to 30th.

Junior choirs, vocal forum, conducting, and organ are among the courses to be offered.

On the faculty will be Miss Grace Leeds Darnell, director of children's choirs at St. Mary's Church, New York, and Horace Whitehouse, professor of organ at Northwestern, organist and choirmaster at Christ Church, Winnetka. Well-known musicians of other communions will also be on the faculty.

Various Evanston churches will be visited in the course of the institute.

NECROLOGY

† May they rest in peace. †

JOHN W. HUDSTON, PRIEST

DENVER, COLO.—The Rev. John W. Hudston, over 80 years of age, the oldest priest in years in the diocese of Colorado, died at the Oakes Home on June 12th. Burial services were held on June 15th at St. Andrew's Church, where Fr. Hudston had served as assistant since his ordination. Bishop Ingley, Coadjutor of the diocese, officiated.

The Rev. Mr. Hudston was ordained to the ministry in 1924, upon his retirement after a distinguished career in the business world. He had served the diocese loyally for many years as lay reader, and as secretary of both the board of trustees and the standing committee.

WILLIAM HENRY POND, PRIEST

AKRON, OHIO—The Rev. William Henry Pond, a retired clergyman of the diocese of Ohio, died here at the residence of his son, Lester M. Pond, on June 10th at the age of 78 years.

The Rev. Mr. Pond was born in Jefferson, Tex., the son of William Henry Pond and Marinda M. Burke Pond. He attended Harvard University from 1888 to 1890, and later the Cambridge Theological School. He was ordained deacon in 1892 and advanced to the priesthood in 1900 by Bishop Hare. His marriage to Emma A. Munroe took place in 1895.

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The early years of his ministry were spent in the missions of South Dakota, at Mitchell, Woonsocket, and Scotland, during the years 1894 to 1896; at Hot Springs, Buffalo Gap, Custer, and Hill City from 1896 to 1897. He served as assistant to the Archdeacon at St. John's Church, Deadwood, and Christ Church, Lead City, from 1897 to 1899; All Angels' Church, Spearfish, from 1899 to 1901, and St. John's Church, Lake Benton, Minn., in 1902. He served as president of the Breck School, Wilder, Minn., from 1902 to 1910. He was in charge of Emmanuel Church, Rushford, Minn., from 1910 to 1913; of St. James' Church, Boardman, and curate at St. John's Church at Youngstown, Ohio, during the years from 1915 to 1922. In 1924 he accepted a call to St. John's Church, Merced, Calif., where he remained until 1928. From 1928 until the time of his retirement from active ministry he did work in Kinsman, Ohio.

A requiem celebration of the Holy Communion was conducted by the Rev. Dr. B. Z. Stambaugh at the Church of Our Saviour, on June 12th, followed by the Burial Office.

JOHN H. BRADBURY

DENVER, COLO.—John H. Bradbury died in San Diego, Calif., on June 8th, at

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the age of 71. Until failing health caused his removal from Colorado he had been an active and effective Denver Churchman, being a member of St. Barnabas' parish. For more than 10 years he was a member of the board of trustees of the diocese, and also the diocesan treasurer.

He is survived by his widow, Maria F. Lanee Bradbury.

Commencement at St. Faith's

SARATOGA SPRINGS, N. Y.—With Bishop Oldham as speaker, commencement exercises at St. Faith's School, Saratoga Springs, were held on June 12th, with 10 students receiving diplomas.

Centennial Observance Planned

GRANVILLE, OHIO—St. Luke's Church, in the diocese of Southern Ohio, will celebrate the 100th anniversary of its erection October 16th, 17th, and 18th.

Plans being made for a centenary observance include an open house with many interesting exhibits on display; the administration of Confirmation by Bishop Hobson of Southern Ohio; a sermon by Bishop Jenkins of Nevada; corporate Communion of the parish, and several projects. The parish is desirous of having the building restored as nearly as possible to its original state for its 100th birthday.

Michigan Brotherhood to Launch Double Campaign

DETROIT—Under the leadership of Burton Leathley, secretary of the council of the Michigan assembly, Brotherhood of St. Andrew, the Brotherhood recently launched a campaign to raise $1,000 for the current year, and to increase its membership from 100 to 1,000 in the next three years.

Letters from Bishop Page of Michigan, and from the campaign committee, composed of Burton Leathley, Ari Woodruff, George Reese, Paul Konstan, president of the Michigan assembly, and Allan L. Ramsay, diocesan director of boys' work, were sent to all parish leaders, announcing the double campaign and asking for contributions of from $2.00 to $10 toward the financial campaign, and support in the drive to enlist new members. The $1,000 fund is to be used to pay Michigan's share of the national Brotherhood expenses, send 20 delegates to the triennial national convention of the Brotherhood at Cincinnati in October, provide traveling expenses for council members, and pay for printing and postage.

The Brotherhood now has 14 chapters in Michigan with an active membership of 100. It is proposed under the new program to revive four inactive chapters and organize 10 new young men's chapters. The goal for the current year is to double the present active membership.

Other objectives of the program for the current year include the sponsoring of three general meetings for young people during the year, and the participation of all chapters in a diocesan and a foreign missionary project.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, D.D., Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer and Benediction, 7:30 P.M.
Weekdays: 7, 9:30 A.M.
Confessions: Sat. 3-5, 7-9 P.M. Sun. 9 A.M.

NEW YORK

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th Street

New York City

Sundays: 8, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints' days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer.

Saturdays: Organ Recital at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

REV. DONALD B. ALDRICH, D. D., Rector

Sundays in June

8 A.M., Holy Communion
11 A.M., Rev. Joseph Fort Newton, D. D.

Week-Days

8 A.M. Holy Communion

THIS CHURCH IS NEVER CLOSED

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Evening Prayer and Sermon
Holy Communion, Wednesdays, 8:00 A.M., Thursdays and Holy Days, 12 Noon.

NEW YORK—Continued

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion.
Noonday Service, 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

Trinity Church

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In the City of New York

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St. Bartholomew's Church, New York

Park Avenue and 51st Street

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8 A.M. Holy Communion.
11 A.M. Morning Service and Sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M.
Wednesdays and Holy Days, Holy Communion at 10 A.M., Fridays at 12:15 P.M.

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Confessions: Thurs., 5; Sat., 2:30, 5 and 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

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REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M., High Mass & Sermon, 11 A.M., Evensong & Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

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VERY REV. HENRY W. ROTH, Dean

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Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

KALENDAR OF COMING EVENTS

JUNE

27-July 2. Erie-Pittsburgh Conference; Bethlehem Conference; Los Angeles Conference; Peninsula Summer School.
27-July 3. Rochester-Western New York Young People's Summer School.
28-July 7. Concord Conference.
28-July 9. National Episcopal Conference on Rural Church Work; Wellesley Conference.
28-July 11. Midwest Conference of Church Workers.
28-August 20. Evergreen Conferences.

CHURCH KALENDAR

JUNE

27. Fifth Sunday after Trinity.
29. St. Peter. (Tuesday.)
30. (Wednesday.)

JULY

1. (Thursday.)
4. Sixth Sunday after Trinity. (Independence Day.)
11. Seventh Sunday after Trinity.
18. Eighth Sunday after Trinity.
25. St. James. Ninth Sunday after Trinity.
31. (Saturday.)

AMERICAN CHURCH UNION CYCLE OF PRAYER

JULY

5. St. John's, Auburn, N. Y.
6. Trinity, Haverhill, Mass.
7. Community of St. Saviour, San Francisco.
8. St. Peter's, Westchester, N. Y.
9. Advent, San Francisco.
10. Grace, Sheboygan, Wis.

INDEX TO VOL. XCVI

JANUARY, 1937—JUNE, 1937

EDITORIALS

	Page
Advt.	582
Almeria	747
America's "Police Power"	485
Answer to Tragedy	614
Answer to War, The	321
Anti-Lynching Bill, The	518
Appraising "The Living Church"	91
Archbishop Kenninck	324
Beautiful Cities	257
Bishop Graves	322
Bishop of London, The	808
Bishop White	519
Bishop White and the Constitution	745
Bishop and the Systems, The	645
Books in Japan	221
Buddhist Services	551
Cardinal Mundelein Speaks Out	679
Centennial of an Ecclesiastical Firm	353
Chicago's 100th Convention	188
China's George Washington	6
Christian Home, The	711
Christian Marriage	517
Christmas Midnight Mass, The	64
CIO, AFL, and the Church	188
CIO and the President, The	807
Church and Education, The	581
Church and the Negro, The	157
Church and State Studies	353
Church and Venereal Disease, The	256
Churches and the Social Security Act	64
Church Literature in Japan	778
Church's Mission, The	746
Church's Social Welfare Problem, The	519
Conference for Candidates, A	352
Confessing the Faith	38
Confirmation	616
Consecration of a Bishop, The	157
Contract Marriage	39
Contributions for Flood Relief	156
Coronation, The	643
Courageous Christ, The	351
Courageous Opposition	453
Curate Seeks the Cure, The	550
Date That Will be Remembered, A	289
Day of Brotherhood, The	613
Dean Evans	94
Dean Fosbroke and the General Seminary	187
Dean Powell	288
"Diocese of Chicago", The	92
Discipline or Slander	322
Divided Labor	583
Divorce and Remarriage	157
Dr. Adolf Deissmann	486
Dr. Bishop	678
Dr. Macfarland to Hitler	779
Domestic Missions	712
Easter Lilies	387
Episcopal Elections	644
Events in Germany	679
Ever Present Lord, The	550
Every Day in Lent	155
Fairies, Bishops, and Mothers Superior	713
Faith and Practice	65
Faithful Correspondent, A	65
Faithful Layman, The	219
Fifth Year of Service	40
Floods, The	156
For Leaders of Young People	616
Force vs. Law	747
Forward in Japan	93
Forward Movement and the Flood, The	124
Future of Christendom, The	645
German Old Catholics, The	485
Good Friday Services	453
Harvard's Outline of Christianity	779
Hemlock Cup, The	222
Honorary Canons	808
Howitzers and Mosquitos	289
In Memory of Bishop Lloyd	747
In Our Own Tongue	451
"Issues at Oxford, The"	614
It Pays to Advertise	353
Interesting Local History, An	65
Japanese Jubilee, The	644
Kagawa and Cooperatives	258
King Edward Abdicates	8
Kuling School	352
Lay Administration of the Chalice	677
Legacies and Gifts	287
Making Ethiopia Safe for Romanism	518
Marriage and Health Legislation	551
Maryland's New Marriage Law	422
Meaning of History, The	777
Merit System, The	453
Missionary Diocese, A	94
Modern War	645
"Modernevalism"	644
Monday Holidays	713
Motive of Missions, The	582
Mussolini's Little Joke	256
Nebraska Galatians	582
No Holiday for Death	7
Not Disappointing our Neighbors	255
Notable German Pastoral, A	288
Philadelphia's Educational Experiment	323
Practical Steps Toward Unity	678
Prayer for Unity	616
Preaching	125
Prediction, A	584
Prerequisites for Missions	807
Prosperity and Benevolence	63
Race Prejudice	644
Reforming the Liturgy	7
Religious Education Guide, A	551
Requiescant	7
Retreats and Quiet Days	257
"Rochester Churchman," The	353
Roll of Honor	5
Rural Evangelism	778
San Francisco	452
Seminary Lectures for Laymen	485
Seven World Conferences	221
Shadow of War, The	37
Shall We Revise the Hymnal?	39
Ships' Altars	423
Social Hygiene Campaign, The	452
Social Service Sunday	65
Sociological Illiterates	614
Soft Hearts and Soft Heads	748
St. Patrick	323
St. Paul's, Brooklyn	257
St. Paul's School	93
Strategy for the Gospel	583
Summer Church School Project	779
Tennessee Election, The	679
Texas Disaster, The	386
Theological Education	549
Timely Manifesto, A	386
Toward a New Era	124
Toward Dictatorship?	92
Tracts and Tract Cases	422
Twenty Years After	421
Two Christian Rulers	680
Using the Lenten Book Lists	123
Valuable Booklet, A	257
Victorious Christ, The	385
War Against Cancer	386
War Profits Bill, The	583
Wave of Intolerance, The	353
"We Promise"	615
Well-Deserved Tribute, A	387
What Kind of Unity?	483
Whither Missions?	125
Who are the Catholic Bishops of Britain?	680
Whose Responsibility?	451
"World Christianity"	352

CONTRIBUTED ARTICLES

	Page
Abbott, Rev. C. S., **Hymnal, The** (corr.)	744
Adams, Rev. R. M. D., **One Order of the Ministry** (corr.)	612
Adee, L. A. K., **Easter Day** (verse)	388
Albinson, Rev. J. W., **Marriage Racket, The** (corr.)	450
Almedingen, E. M., **Joy at Your Door, The**	102
(Same) **Pluck**	433
(Same) **Map Maker, The**	780
(Same) **Your Hands**	654
Ambrose, Mother Mary, **Modern Education and the Church School**	585
Amersfoort Seminary	785
Annable, Rev. N. E., **Clergy Placement** (corr.)	612
Anthony, I. C., **Marriage** (corr.)	776
Arnold, Rev. F. S., **Happy Loyalty**	73
Ayres, F. O. Jr., **Our Attitude** (corr.)	548
Ballard, C., **January Looks In** (verse)	74
Banks, Rev. W., **Dr. Burke and Dr. Franklin** (corr.)	286
Bartlett, Rev. G. G., **Philadelphia Divinity School** (corr.)	383
Bartter, Rev. F. C., **Rummage Sale at Baguio, A**	20
Bayne, Rev. S. F. Jr., **Liturgical Reform**	17
Belknap, S. Y., **Children in Church**	402
Bell, Rev. B. I., **"America's Police Power"** (corr.)	547
(Same) **Anglo-Catholics and the Future of the Episcopal Church**	193
(Same) **What is a Christian Social Order?**	425, 457
Bender, M., **Bishop Graves** (corr.)	383
Bennett, Rev. W. L., **Church Music** (corr.)	254
Bentley, Rev. C. E., **Building Negro Citizens**	265
Bentley, Rt. Rev. J. B., **Common Prayer** (corr.)	90
Bernstein, Rabbi P. S., **Four Years of Hitlerism III. The Jews**	198
Bice, A. L., **Reforming the Liturgy** (corr.)	218
Bishop, Rev. S. H., **Conflicting Loyalties of the Negro Churchman**	159
Blanchet, Rev. J. B., **Keeping Church Records** (corr.)	116
Blemis, J. S., **Child Labor** (corr.)	776
Bogert, Rev. H. H., **Black for Funerals** (corr.)	579
Books Recommended by Leaders in the Church	127
Boissier, Rev. H. C., **Conference for Ordinands** (corr.)	419
(Same) **"Whom to Elect"** (corr.)	611
Bragg, Rev. G. F. Jr., **Apostles to the Negroes** (corr.)	36
(Same) **Dr. Bishop,** (corr.)	710
(Same) **Pioneers in Negro Work** (corr.)	320
(Same) **Racial Episcopate, The** (corr.)	383, 579, 743
Broberg, Rev. P., **Clerical Unemployment** (corr.)	675
Brown, H. S., **Remarriage After Divorce** (corr.)	579
Brown, J., **Before Church** (verse)	723
Brown, M. E., **Some Like It** (corr.)	60
Brown, R. F., **Hammond Organ, The** (corr.)	516
Browne, A. S., **"Contract Marriage"** (corr.)	320
Bryant, R. M., **Oxford Group, The** (corr.)	450
Bull, H. D., **"Bishops and the Systems, The"** (corr.)	742
Bulske, M. E., **Midnight Mass** (corr.)	154
Burr, N. W., **Slum Clearance** (corr.)	384
Byron-Curtiss, Rev. A. L., **"Bishops and the Systems, The"** (corr.)	742
Canales, J. T., **Liturgical Reform** (corr.)	62
Canfil, L., **Walls** (verse)	654
Carlile, Prebendary W., **"With or In"**	42
Carroll, M., **Memorial to Bishop Lloyd, A**	752
Carson, Rt. Rev. H. R., **Negro Work in Haiti**	427
Chapman, J. W., **Biography of Bishop Lloyd** (corr.)	642
Chamberlain, L. B., **Magazine for the Blind, A** (corr.)	90
Chamberlain, W. R., **Some Like It** (corr.)	60
Church Schools	591
Clark, Rev. E. H., **Shortened Services** (corr.)	419
Clarke, Rev. W. K. L., **Theological Publications** (corr.)	122
Collier, W., **Rosary** (verse)	99
Como, Rev. J. F., **Marriage** (corr.)	580
Conkling, Rev. W. E., **Midnight Mass** (corr.)	181
Cook, Rt. Rev. P., **Frederick F. Reese**	8
Cooper, Mrs. F., **Some Like It** (corr.)	61
Cram, E. C., **Russian Seminary in Paris, The** (corr.)	412
Cronk, V., **"America's Police Power"** (corr.)	547
Cross, Rev. W. O., **Bishop Rhinelander** (corr.)	350
(Same) **"Brethren, Be Vigilant"**	44
Curtiss, Rev. A. P., **"Reforming" or "Rearranging"** (corr.)	319
Damrosch, Rev. F. Jr., **Catholic Congress—1938** (corr.)	413
Daniels, E., **"Anglo-Catholicism and the Future"** (corr.)	384
Davis, K. R., **Remarriage After Divorce** (corr.)	744
Day, Rev. G. M., **Communion in One Kind** (corr.)	775
Deacon, Rev. P. R., **Forty Racket, The** (corr.)	548
(Same) **New System, A** (corr.)	774
Demby, Rt. Rev. E. T., **Negroes' Responses to the Forward Movement**	229
Deming, E. W., **Hymnal, The** (corr.)	249
Dodd, Rev. R., **Provision for Negro Religious** (corr.)	286
Douglas, Rev. J. A., **"Episcopi Vagantes"** (corr.)	610
Duncan, Rev. J. M., **Preparing for Holy Orders**	99
Dunphy, Rev. W. H., **First Pan-Orthodox Congress of Theology, The**	163
(Same) **Papal Claims, The** (corr.)	318
(Same) **Roman Claims, The** (corr.)	117
Easton, Rev. B. S., **"Aryan" Christ, The**	651
(Same) **History and Meaning of Christian Worship, The**	329
Eckel, E., **Conversation in Elysium, A**	360
Edgelow, Mrs. C. H. B., **Midnight Mass** (corr.)	181
Eddy, W. A., **Educating Statesmen or Lobbyists?**	559
Elwell, Rev. W., **Walsingham Pilgrimage** (corr.)	350
Erhard, M. McE., **Church and the School, The** (corr.)	776
(Same) **Desecularizing Christmas** (corr.)	182
(Same) **Midnight Mass** (corr.)	122
(Same) **Segregation by Time** (corr.)	516
Espy, R. H. E., **World Conference of Christian Youth, A**	488
Esther Mary, Sister, **Everybody (Except Negroes) Welcome**	393
Farnum, Rev. A. W., **Hemlock or Opium** (corr.)	413
Fenner, Rev. G. R., **Rural Obligation of the Church, The**	553
Ferber, E., **No More Parades**	683
Fifer, Rev. P. T., **Provincial Autonomy** (corr.)	579
Fisher, G. M., **World YMCA Conference in India, The**	225
Fiske, Rt. Rev. C., **Best, The** (corr.)	774
(Same) **Modern Lent, A**	95
Franklin, Rev. P. P. B., **Sacrament of Holy Orders, The** (corr.)	254
French, Rev. S. J., **Prayer Book Revision** (corr.)	710
Fryer, S., **Church and the Negro, The** (corr.)	516
(Same) **Old Catholicism in France** (corr.)	419
Garlick, Rev. B. McK., **White for Funerals** (corr.)	542
Gasson, Rev. H. D., **"America's Police Power"** (corr.)	547
Gates, Very Rev. M. H., **Commission on Church Architecture, The**	647
General Theological Seminary Students, **Acrobatics on Marriage** (corr.)	548
German Pastoral Letter, A	291
Gile, L. B., **Child Labor** (corr.)	319, 610
Gillet, G., **Christianity and War**	429
Glenn, Rev. C. L., **Donkeys** (corr.)	515
Gough, L., **Youth Defends Christian Marriage**	789
Gowen, Rev. H. H., **Crisis in Japan, The**	226
Gowen, Rev. V. H., **"Jabbering, Copper-Colored Missionaries"**	69
Graf, E. S. L., **Anti-German Propaganda** (corr.)	312
Graham, Rev. G. C., **New School of Sociology, A**	686
Grant, Very Rev. F. C., **Consolidating the Seminaries**	325
(Same) **Spiritualizing the Secular**	719
Greene, A., **"Capitalism"** (corr.)	676
Gregg, A., **Religious Education in the Chinese Church**	588
Gribbon, Rev. R. B., **Torok Case, The** (corr.)	254
Guenther, Rev. J. J., **Oxford Group, The** (corr.)	383
Gummere, Rev. J. W., **Way Out, The**	97
Haines, Rev. E. L., **Forward Movement in the Church School, The**	67
Hamilton, Rev. C. G., **Dr. Gresham Machen** (corr.)	450

CONTRIBUTED ARTICLES

(Continued)

Page

(Same) **Theology of Crisis, The** (corr.) 376
(Same) **T. R. and Civil Service** (corr.) 62
(Same) **War is Over, The** (corr.) 676
Hamilton, C., **CLID and the Red Menace, The** (corr.) 775
Harris, K., **Prison House, A** (verse) 296
Harris, Rev. T. L., **Is It True What They Say About Russia?** 9
Haughwout, Rev. L. M. A., **New Magazine, A** (corr.) 35
Haupt, Rev. C. E., **Church and the School, The** (corr.) 776
Hawks, Rev. E., **Who Built the Abbey?** (corr.) 742
Hay, Rev. W. M., **Church Unity Octave, The** (corr.) 117
(Same) **Marks of the Church, The** 259, 295, 327, 361
(Same) **What Good is a Sponsor?** 557
Haydn Rev. T., **Following the Christian Year** (corr.) 320
Heim, Rev. E. A., **Communion in One Kind** (corr.) 775
Hempstead, E., **State of the Church, The** (corr.) 375
Hess, W., **Four Years of Hitlerism. II. The Roman Catholic Church** 162
Hibbard, R. S., **Reporting Council Meetings** (corr.) 350
Hildreth, R. B., **Church Music in the Seminaries** (corr.) 420
Hobbs, Rev. G. W., **Why Church Colleges and Schools?** 589
Hobson, Rt. Rev. H. W., **Lenten Pilgrimage, A** 192
Hoisholt, Rev. G. C., **Church and the School, The** (corr.) 744
Holloway, Rev. W. R., **Communion in One Kind** (corr.) 775
Holt, Rev. H. G., **Guild for Parish Schools, A.** 186
Hood, Rev. F., **Anglo-Catholics and Christian Unity** 391
Hooper, Rev. E. P., **Liturgical Reform** (corr.) 90
(Same) **Midnight Mass and Fasting** (corr.) 249
(Same) **Some Like It** (corr.) 60
Hopkins, Rev. J. H., **Anecdotes for Deficits** 524
(Same) **Is Our Face Red?** (corr.) 580
Houston, S. F., **"Vox Populi Vox Dei"** (corr.) 419
Hovencamp, R. E., **Following Up Baptisms** (corr.) 61
Hubbell, J. G., **Midnight Mass** (corr.) 154
Hughes, Rev. W. D. F., **Annunciation and Maundy Thursday** (corr.) 375
Hunter, M. C., **No Politics Wanted** (corr.) 312
Jacobs, A., **Duxbury's 300th Anniversay** (corr.) 642
Jaggar, A. L., **How Can We Know?** (corr.) 218
(Same) **Parental Irreligion** (corr.) 413
James, J. M., **Child Labor** (corr.) 420
Jenkins, Rt. Rev. T., **Midnight Mass** (corr.) 154
Johnson, Rev. W. E., **Cross and the Rabbi, The** (corr.) 4
Johnson, W. S., **President and the Court, The** (corr.) 774
Jones, J. W., **Albany Diocesan Choral Festival, The** 653
Judd, G. G., **Resurrection** (verse) 230
(Same) **Silhouette** (verse) 78
(Same) **Vision** (verse) 14
(Same) **Wealth** (verse) 264
(Same) **Words** (verse) 102
Kai-shek, C., **What the Sufferings of Jesus Mean to Me** 685
Kane, R. K., **Layman Looks at Missions, A** 815
Kean, Rev. C. D., **Church Pension Fund, The** 263
(Same) **Good News for the Backwoods** 786
(Same) **Remarriage After Divorce** (corr.) 579
Keiter, Rev. L. B., **Donkeys** (corr.) 578
Kelley, R. F. G., **Layman Visits the Philippines, A** (corr.) 318
Kephart, Rev. Q., **Communion in One Kind** (corr.) 776
(Same) **Some Like It** (corr.) 60
(Same) **Vacation Homes for Missionaries** (corr.) 578
Kimball, J. E., **Midnight Mass** (corr.) 181
King, M., **Roman Catholic on Anglicanism, A** 462
Kline, Rev. R. F., **Communion in One Kind** (corr.) 775
Knowles, Rev. A. C., **Midnight Mass** (corr.) 4
Knowles, Rev. A. C., **Supreme Court, The** (corr.) 319
Krauth, C. P., **Psychic Cribbing** (corr.) 710
Kremer, J., **"Anglo-Catholicism and the Future"** (corr.) 419
Kroll, Rt. Rev. L., **Negro Work in Liberia** 355
Lawrence, Rev. F. C., **Calvary Church, 1836-1936** 15
(Same) **Questions Before Marriage** 464
Lay, E. T., **Communion in One Kind** (corr.) 776
Leibler, Rev. H. B., **Slogans and the Catholic Faith** 71
Leiper, Rev. H. S., **Church-State Conflict in Germany, The** 714
(Same) **Correction, A** (corr.) 676
(Same) **Four Years of Hitlerism. I. The Protestant Church** 135
(Same) **German Church Situation** 646
(Same) **Roman Church and the Nazis, The** 454
(Same) **World Conference on Christian Life and Work, The** 297
LeMoine, Rev. E. A., **Paul Versus Peter** (corr.) 610
Lentz, W. K., **Midnight Mass** (corr.) 154
Lewis, Rev. W. F., **Is Our Face Red?** (corr.) 580
Lines, S. B., **Remarriage After Divorce** (corr.) 579
Littell, Rt. Rev. S. H., **Feng Mei Tsen, Priest and Martyr** 493
Lockwood, H., **"Bishops and the Systems, The"** (corr.) 742

Page

(Same) **Provoking Disunion** (corr.) 312
Lord, W. B., **Wedding Music** (corr.) 413
Louttit, Rev. H. I., **Clergy Placement** (corr.) 742
Lyon, S. S., **YWCA Goes East, The** 430
Mabry, Rev. G., **Some Don't** (corr.) 60
MacDonald, A., **Edward II of Scotland** (corr.) 186
Macfarland, Rev. C. S., **Open Letter to Hitler, An** 783
MacKie, Rev. N. W., **Liturgical Reform** (corr.) 90
Mainwaring, H. J., **Some Don't** (corr.) 60
Marshall, C. C., **Justice to Dr. Torok** (corr.) 35
(Same) **Totalitarian vs. Totalitarian** (corr.) 806
Martin, Rev. J. Q., **Church Unity Octave, The** (corr.) 4
(Same) **Disseminating Church Information** (corr.) 384
(Same) **Monument to Bishop White, A** 134
(Same) **Venereal Disease** (corr.) 320
Martin, Rev. S. J., **Racial Episcopate, The** (corr.) 675
Mason, J., **Remarriage After Divorce** (corr.) 642
Maxon, Rt. Rev. J. N., **Ada Loaring-Clark: A Tribute** 12
(Same) **Negro Work in Tennessee** 331
Maxted, Rev. E. G., **Bishops and Communism, The** (corr.) 420
(Same) **Church Music** (corr.) 122
(Same) **Merbecke and Tallis** (corr.) 612
Maxwell, Rev. R. E., **Bishop Brent's Lenten Book** (corr.) 249
McConnell, Rt. Rev. F. J., **Conscientious Objection** 94
McKim, Rev. J. C., **Army Day Parade, The** (corr.) 776
(Same) **Church Population** (corr.) 186
(Same) **Jesuits and the Vernacular, The** (corr.) 579
(Same) **Marriage** (corr.) 547, 676
Meginnis, B. A. Jr., **Where Bishop Thomas Died** (corr.) 482
Merrick, J. H., **Some Don't** (corr.) 61
(Same) **"Spike"** (corr.) 249
Merritt, Rev. E. C., **Marriage Resolutions, The** (corr.) 508
Metters, R. G., **Remarriage After Divorce** (corr.) 579
Middleton, Rev. E. S., **Election of Bishops** (corr.) 774
Miles, A., **Midnight Mass** (corr.) 122
Miller, Rev. G. F., **Racial Episcopate, The** (corr.) 674
Miller, S. Jr., **Bishop Manning's Work for Good Housing** 292
Mitchell, Rt. Rev. W., **Whom to Elect** (corr.) 516
Mockridge, J., **Remarriage After Divorce** (corr.) 642
Montizambert, Very Rev. E., **Our Catholic Heritage** 397
(Same) **Toward Provincial Autonomy** 529
Moody, Rev. W. R., **Present Imperative** 787
Moore, Rev. H. B., **Merbecke's Communion Music** (corr.) 743
Morfit, Rev. C. C. Jr., **Bad Taste** (corr.) 580
Morse-Boycott, Rev. D., **Dare a Parson Intervene?** 623
Mosher, Rt. Rev. G. F., **Missionary Motive, The** 587
Mott, Rev. R. J., **Catholicity** (corr.) 319
Mueller, Rev. A. A., **Church and State in Germany** 489
(Same) **Old Catholicism and the German State** 357
Munday, Rev. W. A., **Expenses of Lay Deputies** (corr.) 578
Munson, F. C., **"Child Marriage"** (corr.) 254
Niebuhr, Rev. R., **Captains of Salvation** 133
Norris, Rev. J. W., **Electronic Organs** 687
(Same) **Merbecke and Tallis** (corr.) 642
(Same) **Small Organ, The** 721
Nostrand, G. F., **Remarriage After Divorce** (corr.) 579
Nuttall, T., **Clerical Unemployment** (corr.) 611
Oxley, L. A., **Negro Layman Looks at the Church, A** 491
Parker, Rev. C., **Clergy Placement** (corr.) 742
Parker, Rev. T. L., **Never Again** (corr.) 676
Passion of Our Lord, The—A Lenten Service of Devotion 101
Patch, H. R., **Sign of Victory, The** 809
Patton, Rev. T., **Building Negro Citizens** 265
(Same) **Guild for Parish Schools, A** (corr.) 35
Peck, Rev. W. G., **Abdication and Morals** 41
(Same) **Crown and the Crowd, The** 715
(Same) **Crowning of the King, The** 487
(Same) **Divorce and Holy Communion** 227
(Same) **English Parson and His Income, The** 681
(Same) **Harps of Heaven, The** 395
(Same) **I Speak as a Fool** 523
(Same) **Many Mansions** 75
Penick, Rt. Rev. E. A., **Forward Movement Conference for Negroes, A** 555
Pepper, Rev. A. R., **Church and Social Service, The** 753
Perkins, Rev. L. E., **Status of the Presiding Bishop, The** (corr.) 318
Persons, Rev. F. S. II, **Following Up Baptisms** (corr.) 61
Perry, C. M., **Statesmen or Lobbyists** (corr.) 610
Perry, Most Rev. J. DeW., **Two World Conferences** 526
(Same) **Coronation, The: Its Significance to America** 624
Peterson, Mrs. G. L., **"Lay Criticism"** (corr.) 11
Phelps, G. C., **Hearts and Systems** (corr.) 384
Phelps, Rev. R. R., **Lord's Prayer, The** (corr.) 775
Pittenger, Rev. W. N., **Paul Elmer More** 359
(Same) **Pius XI** 751
(Same) **Return to Catholicism, The** 781
Porcher, Rev. O. T., **"Mutilated Sacrament"** (corr.) 743

Page

Porter, Rev. P., **General Convention, The** 554
Powell, J. A., **Liberty Bell, The** (corr.) 383
Preston, Rev. R. G., **Clergy Placement** (corr.) 612
Price, K. S., **Prayer Book Revision** (corr.) 419
Prince, Rev. H. W., **"No Foreign War"** (corr.) 482
Quin, Rt. Rev. C. S., **Negroes and the Forward Movement** 197
(Same) **To Those in Sorrow** 619
Ragland, M. B., **Reforming the Liturgy** (corr.) 218
Reader, Rev. C., **St. Thomas', Louisville, and the Flood** (corr.) 286
Reed, Rev. E. L., **Flood Reminiscences** (corr.) 186
Reeves, R. A., **World's Student Christian Federation Goes East, The** 396
Reus-Garcia, Rev. E., **Flood Relief from Puerto Rico** (corr.) 547
Richardson, D. L., **Good Friday Dawn** (verse) 351
Roberts, C. L., **"Wide-Awake Laity"** (corr.) 710
Roberts, E. M., **William Lawrence** 261
Roberts, Rev. W. P., **Frederick Rogers Graves** 717
Robertson, M. I., **"America's Police Power"** (corr.) 547
Robinson, Rev. W., **"Spike"** (corr.) 312
Rogers, Rev. C. F., **Free Will and Determinism** 224
(Same) **Spectator in Hyde Park, A** 399
Rogers, D. H., **Reforming the Liturgy** (corr.) 218
Rollinson, H. W., **Questionings** (verse) 782
Rutherford, A. C., **Clergy Placement** (corr.) 676
Sasse, Rev. L. II, **Does Their Religion Matter?** 455
Savidge, Rev. J. F., **Some Like It** (corr.) 61
Scaife, L. L., **Remarriage After Divorce** (corr.) 579
Schoepf, A., **Dean Bratenahl** (corr.) 350
Scudder, V. D., **Spain** (corr.) 61
Severance, Rev. P., **American Benedictines, The** (corr.) 286
Shannon, Rev. E. R., **Children's Flood Project** (corr.) 286
Shepherd, L. V., **Daybreak** (verse) 388
(Same) **Yonder** (verse) 556
Sherman, Rev. A. M., **"With Signs Following"** 749
Shoemaker, Rev. C. I., **Companions, The** 586
(Same) **"Companions, The"** (corr.) 612
Shutt, P. I., **Names of Clergy** (corr.) 482
Silleck, Mrs. W. F., **Visiting Pastor, The** (corr.) 806
Simcox, C. E., **Theological Examinations** (corr.) 312
Smith, M. L., **Loyalty to the President** (corr.) 419
Steuart, R. D., **Spain** (corr.) 450
Stevens, Rt. Rev. W. B., **Life and Work** 617
Stewart, Rt. Rev. G. C., **Diocese of Chicago, The** 191
(Same) **Power of His Resurrection, The** 389
(Same) **Social Patterns** 326
(Same) **Youth and the Church** 431
Stone, Rev. A. H., **Work of Thy Fingers, The** (verse) 552
Stone, Rev. W. O., **Church and Labor, The** (corr.) 182
Stone-Alcock, Rev. G. B., **Midnight Mass** (corr.) 154
Stowe, Rev. W. H., **Why the Church Historical Society** 521
Streeter, Rev. P. H., **St. Andrew's, Detroit** (corr.) 419
Stride, Rev. W. F. A., **"Spike"** (corr.) 312
Stuart, H. F., **"Center of Unity, The"** (corr.) 548
Suter, Rev. J. W., **Trial Lectionary, The** (corr.) 282
Swinson, Rev. J. A., **Church's Work in the Virgin Islands, The** 459
Sykes, Rev. C., **Communion in One Kind** (corr.) 775
Talbott, E. G., **Day of Remembrance** (verse) 680
Tate, Rev. E. E., **Communion in One Kind** (corr.) 775
Taxdal, Rev. H. R., **Communion in One Kind** (corr.) 775
Taylor, H. G., **Parochial Schools** (corr.) 675
Taylor, Rev. M., **National Council and the Provinces, The** 463
Thomas, Rev. E. S., **"Segregation by Time"** (corr.) 610
Tomkins, Rev. F. W., **World Conference on Faith and Order, The** 358
Trimble, Rev. D. C., **Sleeping Giant, The** 43
Trumbore, Rev. F. W., **Communion in One Kind** (corr.) 775
Tucker, Rev. G. C., **Communion in Both Kinds** (corr.) 710
Tullberg, Rev. W., **Annunciation and Maundy Thursday** (corr.) 312
Turrill, Rev. W. B., **Priest and Scholar, A** 161
(Same) **Stow, Not Skowe** (corr.) 450
Turner, C., **"Anglo-Catholicism and the Future"** (corr.) 384
Tuzzio, Rev. V. A., **Dedicating a Church in Cuba** 618
Van Bibber, Rev. A. F., **"Mutilated Sacrament"** (corr.) 743
Van Buren, Mrs. H. S., **Trailer Accomodations** (corr.) 806
Van Doren, M. S., **Mary's Lament on the Decent From the Cross** (verse) 364
Van Vliet, Rev. F., **"Anglo-Catholicism and the Future"** (corr.) 384
Vermilye, T. C., **Church Unity Octave, The** (corr.) 36
(Same) **Realistic Reunion** (corr.) 610
Vickery, C. V., **Church and Charity** (corr.) 254
Visit to Shrine Mont, A 816
Walters, Rev. A. L., **Undesignated Legacies** (corr.) 350
Warnshuis, Rev. A. L., **World Meeting of the International Missionary Council** 461
Weatherly, Rev. R. A., **Communion in One Kind** (corr.) 775
Weed, Rev. E. F., **Church Unity Octave, The** (corr.) 116
(Same) **Labels** (corr.) 62
Wheeler, M. C. R., **Reforming the Liturgy** (corr.) 218
Wigram, Rev. W. A., **Anglo-Rumanian Agreement, The** 322

CONTRIBUTED ARTICLES (*Continued*)

	Page
(Same) **Jugoslav Concordat, The**	723
Wilson, Rev. L. B. Jr., **"Flooded Each Year"** (corr.)	548
Williams, Rev. P. F., **Clergy Placement** (corr.)	580
Williamson, Rev. T., **Parades** (corr.)	744
(Same) **Peace at Home** (corr.)	776
Wing, Rt. Rev. J. D., **Negro Work in South Florida**	293
Wood, J. W., **Bishop Graves** (corr.)	774
Woodruff, C. R., **Heritage of the Cathedral, The**	13
(Same) **Power of Phraseology, The**	398
(Same) **"Prisons and Beyond"**	621
(Same) **Security Assured**	813
(Same) **Security for Church Workers**	525
Woodward, F. G., **Rabboni** (verse)	388
Wulf, Rev. C. F., **Correction, A** (corr.)	286
Youth and Religion	527
Ziegler, Rev. C. G., **"America's Police Power"** (corr.)	547

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALLEN, Rev. ROBERT M., formerly rector of St. Andrew's Church, Lawton, Okla.; to be rector of St. Paul's Church, San Antonio, Texas (W. T.), effective August 1st. Address, 1326 Willow St.

BAKER, Rev. J. THURLOW, deacon, is in charge of St. James', Marshall, and of St. Mark's, Tracy, Minn. Address, Marshall, Minn.

BEASLEY, Rev. RICHARD REYNOLDS, formerly rector of Emmanuel Church, Bristol, Va. (Sw. V.); to be rector of St. Michael's Church, Milton, Mass., effective September 12th. Address, 112 Randolph Ave.

BEATTY, Rev. DAVID C., is in charge of St. Ann's Church, Woodstock, Ill. (C.).

EDWARDS, Rev. JUSTIN S., deacon, is vicar of the Church of the Good Shepherd, Portland, Oreg. Address, 111 N. Graham St.

KEITER, Rev. LOUIS B., formerly vicar of St. John's Church, Milwaukie, Oreg.; is vicar of All Saints' Mission, Portland, Oreg.

MARTIN, Rev. WILLIAM H., formerly at St. Luke's Church, Stamford, Tex. (N. T.); is in charge of St. Thomas', Garden City, and of St. Alban's, Cimarron, Kans. (Sa.). Address, Box 644, Garden City, Kans.

MERKEL, Rev. GEORGE CHRISTIAN, has been appointed missionary at St. Alban's, Stuttgart, and at St. Luke's, Brinkley, Ark. Address, P. O. Box 36, Pine Bluff, Ark.

MOWRY, Rev. HARRIS J., JR., formerly rector of St. James' Church, Albion, Mich. (W. M.); to be vicar of Christ Church, Chattanooga, Tenn., effective August 1st. Address, 631 Pine St.

O'BRIEN, Rev. RAYMOND M., formerly in charge of Trinity Church, Niles Center, Ill. (C.); to be rector of Trinity Church, Logansport, and in charge of St. Mary's, Delphi, and of Christ Church, Huntington, Ind. (N. I.), effective September 1st, with residence in Logansport, Ind.

TURNER, Rev. JOHN C., formerly rector of All Saints' Parish, South Jacksonville, Fla.; to be rector of Holy Comforter Parish, Gadsden, Ala., effective September 1st.

WILSON, Rev. J. MARSHALL, formerly vicar of St. James', Hackettstown, and of Christ Church, Stanhope, N. J. (N'k); to be chaplain of the Community of St. John Baptist and their schools at Ralston and Mendham, N. J. Address after June 28th, Mendham, N. J.

NEW ADDRESSES

DRIVER, Rev. WILLIAM AARON, formerly 408 W. Farmer St.; 501 N. Union St., Independence, Mo.

HOOKER, Rev. SIDNEY D., formerly 10780 Wilkins Ave., Los Angeles; 161 4th Anita Dr., Brentwood Heights, Los Angeles, Calif.

MILLER, Rev. LUTHER D., Chaplain, U. S. Army, formerly Fort Leavenworth, Kans.; Schofield Barracks, Hawaii.

YEAKEL, Rev. WARREN R., formerly 1012 W. Indiana Ave., Philadelphia, Pa.; 15 Strathmore Road, Brookline, Upper Darby, Pa.

SUMMER ACTIVITIES

PRESSEY, Rev. RICHARD, will be in charge during July, of St. James' Church, Prouts Neck, Maine.

SAYRE, Rev. SAMUEL H., rector of St. Mary's Church, Williamsport, Pa., to supply during July at St. Mary's Church, Blowing Rock, N. C. Address, Martin Cottage, Blowing Rock.

RESIGNATIONS

BODE, Rev. ARNOLD G. H., as rector of the Church of the Ascension, Sierra Madra, Calif. (L. A.); to retire as of August 1st. He contemplates an extended trip to Europe.

PEARMAN, Rev. WILLIAM A., as rector of St. Paul's Church, San Antonio, Texas; to retire. Effective August 1st.

ORDINATIONS

PRIESTS

BETHLEHEM—The Rev. G. CLAYTON MELLING was ordained to the priesthood by Bishop Sterrett of Bethlehem in the Pro-Cathedral of the Nativity, Bethlehem, Pa., June 1st. The ordinand was presented by the Rev. William McD. Sharp, and is assistant at the pro-cathedral. The Very Rev. Roscoe T. Foust preached the sermon.

CHICAGO—The Rev. SAMUEL W. VOSE was advanced to the priesthood by Bishop Stewart of Chicago in St. Luke's Pro-Cathedral, Evanston, Ill., June 11th, and is in charge of St. Lawrence's Church, Libertyville, Ill. The Rev. Dr. Harold Holt presented the ordinand and also preached the sermon.

COLORADO—The Rev. WALTER MALCOLM HOTCHKISS was advanced to the priesthood by Bishop Ingley, Coadjutor of Colorado, in St. Andrew's Church, Fort Lupton, June 11th. The ordinand was presented by the Rev. Dr. Benjamin W. Bonnell, and is in charge of St. Andrew's Church. Address, Box 361, Fort Lupton, Colo. The Rev. Victor M. Walne preached the sermon.

DELAWARE—The Rev. H. EDGAR HAMMOND was ordained to the priesthood by Bishop Cook of Delaware in Old Swedes' Church, Wilmington, May 23d. The ordinand was presented by the Rev. Charles L. Penniman, and is curate at Christ Church, Greenwich, Conn. The Rev. A. J. M. Wilson preached the sermon.

MARYLAND—The Rev. EDWARD LAWRENCE LACHER was advanced to the priesthood by Bishop Helfenstein of Maryland in St. Andrew's Church, Baltimore, June 15th. The ordinand was presented by the Rev. Edward Noble, and is assistant at the Church of the Messiah, Hamilton, Baltimore. The Rev. Lewis O. Heck preached the sermon.

MASSACHUSETTS—The Rev. SHIRLEY B. GOODWIN was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. John's Chapel, Cambridge, June 16th. The ordinand was presented by the Rev. Dr. Phillips E. Osgood and is assistant at St. Paul's Cathedral, Boston. The Rev. Oliver L. Loring preached the sermon.

DEACONS

ALABAMA—COTESWORTH PINCHNEY LEWIS was ordained deacon by Bishop McDowell of Alabama in the Church of St. Mary on the Highlands, Birmingham, June 13th. The candidate was presented by the Rev. Dr. R. Bland Mitchell, and the Rev. Dr. Royden K. Yerkes preached the sermon.

BETHLEHEM—WALTER EDWARDS was ordained to the diaconate by Bishop Sterrett of Bethlehem in the Pro-Cathedral of the Nativity, Bethlehem, Pa., June 1st. The candidate was presented by his father, the Rev. Edgar VanW. Edwards, and the Very Rev. Roscoe T. Foust preached the sermon.

CALIFORNIA—RUSSELL BURTON STAINES and HENRY M. SHIRES were ordained deacons by Bishop Parsons of California in Grace Chapel of Grace Cathedral, San Francisco, June 2d. The Rev. Mr. Staines was presented by the Rev. J. C. Leffler, and is curate at St. Matthew's Church, San Mateo, Calif. The Rev. Mr. Shires was presented by the Very Rev. Dr. Henry H. Shires, and is instructor in the Church Divinity School of the Pacific, with address at 2451 Ridge Rd., Berkeley, Calif. The Very Rev. Dr. Henry H. Shires preached the sermon.

CHICAGO—In St. Luke's Pro-Cathedral, Evanston, Ill., on June 11th, Bishop Stewart of Chicago ordained the following to the diaconate:

GORDON GALATY was presented by the Rev. Dr. Harold Holt, and is curate at Grace Church, Oak Park, Ill., with address at 924 Lake St.

WILLIAM O. HOMER was presented by the Rev. Hugh J. Spencer, and is in charge of St. Jude's Church, Chicago, Ill., with address at 9011 Exchange Ave.

J. WARREN HUTCHENS was presented by the Rev. John F. Plummer, and is on the staff of St. Luke's, Evanston, Ill.

ROBERT N. STRETCH was presented by the Very Rev. Gerald G. Moore, and is in charge of St. Ann's Church, Kimball, and McLean Aves., Chicago, Ill.

The Rev. Dr. Harold Holt preached the sermon.

GEORGIA—STILES BAILEY LINES was ordained deacon by Bishop Barnwell of Georgia in the Church of St. Michael and All Angels, Savannah, June 11th. The candidate was presented by the Rev. Geoffrey Horsfield, and is assistant at St. Mark's Church, Shreveport, La. The Rev. Joseph Burton preached the sermon.

HARRISBURG—On June 16th, in the Church of the Transfiguration, Blue Ridge Summit, Pa., Bishop Brown of Harrisburg ordained the following to the diaconate:

WILLIAM LEROY DEWEES was presented by the Rev. Arthur G. W. Pfaffko, and will be associated with the City Mission in Philadelphia.

WILLIS RICHMOND DOYLE was presented by the Rev. Harry D. Viets, and will be vicar of Christ Church, Berwick, Pa., and of St. Gabriel's, Coles Creek, Pa.

RUDOLPH WILLIAM TREDER was presented by the Rev. Arthur G. W. Pfaffko, and will be assistant missioner at the associate mission of the General Theological Seminary, Hays, Kans.

The Rev. Dr. Oscar F. R. Treder preached the sermon.

MASSACHUSETTS—On June 16th in St. John's Chapel, Cambridge, Mass., Bishop Sherrill of Massachusetts ordained the following to the diaconate:

GRAY M. BLANDY was presented by the Rev. H. Robert Smith, and is curate at Christ Church, Cambridge, Mass. Address, 19 Farwell Pl.

HERBERT S. BROWN was presented by the Rev. Grieg Taber, and is assistant at St. John's Church, Buffalo, N. Y.

LEWIS A. HOUGHTON was presented by the Rev. Thomas Campbell, and is curate at St. Martin's Church, New Bedford, Mass.

WARREN G. HUNT was presented by the Rev. Warren Bixby, and is curate at St. Stephen's Church, Lynn, Mass. Address, 74 S. Common St.

JOHN H. PHILBRICK was presented by the Rev. Charles M. Charlton, and is in charge of St. James' Church, South Groveland, Mass.

CHARLES E. WHIPPLE, 2D, was presented by the Rev. W. F. A. Stride, and is curate at St. Paul's Church, Brockton, and in charge of St. John's, Holbrook. Address, Pleasant St. Brockton, Mass.

The Rev. Oliver L. Loring preached the sermon.

HENRY M. PALMER and LAURISTON S. SCAIFE were ordained deacons by Bishop Babcock, Suffragan of Massachusetts, in St. Michael's Church, Milton, June 9th. The candidates were presented by the Rev. H. Dudley Taft, and the Rev. Richard A. D. Beaty preached the sermon. The Rev. Mr. Palmer is assistant at Central Maine Mission, with address at Jackman, Me. The Rev. Mr. Scaife will be master at St. Paul's School, Concord, N. H.

MICHIGAN—FRANCIS LEBARON DRAKE was ordained to the diaconate by Bishop Page of Michigan in All Saints' Church, Pontiac, June 6th. The candidate was presented by the Rev. Bates G. Burt who also preached the sermon. The Rev. Mr. Drake is in charge of St. James' Church, Cheboygan, Mich.

TENNESSEE—The Rev. WILLIAM HENRY TESTER was ordained to the diaconate by Bishop Maxon of Tennessee in Calvary Church, Memphis, June 13th. The ordinand was presented by the Rev. Dr. Charles F. Blaisdell who also preached the sermon. The Rev. Mr. Tester is assisting in Calvary Parish. Address, P. O. Box 2697, Memphis, Tenn.

WESTERN MASSACHUSETTS—ROBERT METERS was ordained to the diaconate by Bishop Lawrence of Western Massachusetts in St. John's Church, Williamstown, Mass., June 3d. The candidate was presented by the Rev. Grant Noble, and the Rev. Gerald Cunningham preached the sermon.

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